The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.
"The Church of the Living God, the Pillar and Ground of the Truth."
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AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ Public Worship is celebrated every week-day, in his city, and Brooklyn, as follows:

In Trinity Church,	At 9 A. M. and 3 P. M.	
" St. Luke's Church.	8 "	
" Church of the Annunciation, except Saturday, P. M., at	8 "	" 6 "
" Church of the Holy Communion,	7 "	" 6 "
On Fridays, evening Prayer, with Lecture, at		7½ "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.		
" Emmanuel Church,	9 A. M. and on Fridays and Holy Days	5 P. M.
" Church of the Holy Apostles,	9 "	
Church of the Transfiguration,	¼ of 9 "	" 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.		
" Grace Church Brooklyn Heights,	6 "	" 6 "

Calendar for September.

21. Ember Day—St. Matthew the Apostle.
22. Seventeenth Sunday after Trinity.
29. Eighteenth Sunday after Trinity—St. Michael and All Angels.

OCTOBER

6. Nineteenth Sunday after Trinity.
13. Twentieth Sunday after Trinity.
18. St. Luke the Evangelist.
20. Twenty-first Sunday after Trinity.
27. Twenty-second Sunday after Trinity.
23, St. Simon and St. Jude the Apostles.

Poetry.

An Hour with God.

One hour with Thee, my God! when daylight breaks
Over a world thy guardian care has kept,
When the fresh soul from soothing slumber wakes,
To praise the love that watched me while I slept;
When with new strength my blood is bounding free,
The first, best, sweetest hour, I'll give to Thee.

One hour with Thee, when busy day begins
Her never-ceasing round of bustling care,
When I must meet with toil, and pain, and sins,
And through them all thy cross must meekly bear;
O, then, to arm me for the strife, to be
Faithful to death, I'll kneel an hour to Thee.

One hour with Thee, when rides the glorious sun
High in mid-heaven, and panting nature feels
Lifeless and overpowered, and man has done
For one short hour with urging life's swift wheels;
In that deep pause my soul from care shall flee,
To make that hour of rest one hour with Thee.

One hour with Thee, when saddened twilight flings
Her soothing charm o'er lawn, and vale, and grove,
When there breathes up from all created things
The sweet enthralling sense of thy deep love;
And when its softening power descends on me,
My swelling heart shall spend an hour with Thee.

One hour with Thee, my God! when softly night
Climbs the high heaven with solemn step and slow,
When thy sweet stars, unutterably bright,
Are telling forth thy praise to men below;
O, then, while far from earth my thoughts would flee,
I'll spend in prayer one joyful hour with Thee!

—*Literary World.*

Selected Matter.

From the Christian Remembrancer.

Monro's Parochial Work.

PERSONAL INTERCOURSE
(Continued.)

We pass with Mr. Monro from the question, whether personal intercourse is desirable to another much harder to be answered:—How can it be sufficiently realized? Mr. Monro puts the following case:—

"Let me suppose a clergyman to be called to a cure of 1,000 people, 350 of whom are adults, and the remaining 650 minors, ranging from 16 to infancy. Let me instance the case in an agricultural district, and the habits of the people as we find them in such neighborhoods, the men employed on field work till six o'clock in the afternoon, on an average through the year, increasing in length towards the height of summer, when the harvest calls on them for later employment. The women, during the principal part of the year, occupied in domestic work, but during the early weeks of spring, employed at planting and couching, and in the time of hay and corn harvest, able to earn an additional trifle. With such a population and such occupations, it would not be hard for a clergyman to devote three evenings in the week, from six to nine, for the express purpose of seeing such persons individually, in a room either in connexion with the Church, or in his own house. Suppose one half of that number communicants, and the ostensible reason for coming, the preparation for Holy Communion once in the month before reception, if Holy Communion be only administered monthly, and the remaining half invited to come for the purpose of preparation for first Communion, or for some other purpose, which I will suggest presently (passing by for a moment, the difficulty of inducing them to come at all), in the course of the month the clergyman will have been brought into direct personal communication with each one of his flock for a quarter of an hour before each Communion. It would be easy to expand or to shorten this time, according to the amount of the population, but this is simply suggested as a possible mode of doing it. This kept up continually and systematically, tells wonderfully on the character; the interview looked to and prepared for, becomes a point in the daily life of the individual, up to which and from which his self-examinations tend and date: it becomes the magnet to his character, it gives point and meaning to his religious life, and destroys vagueness; in those few minutes the nature of sin becomes clearer, the difficult work of self-examination is aided by being suggested through the questions of the spiritual adviser. The habit of self-reflection is given, and an interest is created in watching spiritual progress by the expectation of inquiries to be made at the next interview. A habit of watchfulness is formed by the expectation, and with watchfulness prayer and daily effort."—Pp 52-54.

Now to this, we know, scores and hundreds of clergymen will say at once, 'Alas, this is too high for me: it is very well for a gifted person, but I have not the gift either of persuading my people to come, or of dealing with them to good purpose when they are come:' we shall say this, and well may we say it; but let us not, therefore, turn over the page in despondency. After all, it is but an instance of that which we must all feel in every part of our pastoral office. From beginning to end, a man seems to his own conscience to be exercising himself in great matters which are too high for him. Every little child that he has to deal with proves to him how powerless, how unworthy, what a lifeless wooden creature he is; and yet he knows that he must go on: 'a necessity is laid upon him; yea, woe is unto him if he preach not the gospel:' he has opened his mouth unto the Lord, and he cannot go back: he has put his hand to the plough, and he must not look behind him. Therefore he need not be too much cast down, if in this, or in any other instance, he lights upon a pattern or standard, clearly intended for his use, yet as clearly (to his thinking) beyond all imaginable reach of his. True conscientiousness, true energy, true and cordial good meaning will be shown in such a case, not by looking on (or looking off) in a kind of despairing admiration, but by taking at once in hand so much of the suggested course of action as one's own immediate calls and circumstances allow, and by watching and praying for opportunities of doing more. All this is so obvious, that we are almost ashamed to set it down. But such truisms have their use, both for writer and reader, properly taken; they are like breaking out in the clear morning air into some bold and familiar tune, by way of driving off thoughts that perplex and haunt you, though at the bottom you know them to be unreal.

Let the guide of souls look at the matter in this plain common sense way: let him first, as need shall require and occasion shall be given, rid himself of his own burthen, and one by one, by quicker or slower degrees, he will be made to perceive how he may help in taking off the burdens of others. In his suggestions, let him avoid language which is sure to be misunderstood, and which is, therefore, in the particular case, false, although some, perhaps, might adopt it through excess of frankness: *e. g.* such phrases as 'direction,' 'auricular confession,' and the like, however, one may desire to use them for sympathy's sake with holy men abroad, and their writings, are yet better not used by us, not merely lest offence be created, but also because they would really cause misapprehension: associated as they are in almost all minds with something more absolute, peremptory, and indispensable, than we should practically mean by them.

In this, as in almost all other respects, the Prayer Book will be found the best help. Its requirements cannot be carried out, in our dealing with either the sick or the whole, without bringing this matter, of opening their minds to the Priest, clearly before them. It is well to make this plain, when in our ministrations we first introduce the subject: people ought, by all means, to understand clearly that such is our plain duty according to the Rubric; that it is not we who speak, but the Church in the Prayer Book. Now, if men are really borne down by the weight of their sins, and not embarrassed with ultra-Protestant prejudices, it is morally impossible that those sayings of the Prayer Book, fully and gravely set before them, should not sink into their hearts: but it will be often necessary to allow them a great deal of time; we must deal with them in the gentlest and most gradual way; we must not be too much like children, always wanting to stir the ground where they have put in some favorite seed, to see whether it have begun to shoot. From time to time, the hint may be repeated, both in public and in private advice; and for this, as for other reasons, it will be most desirable, when it may be prudently and effectually done, to enforce generally (not universally) the Church's rule that all communicants should give notice a little while before celebration. That this rule may be enforced, and that without giving offence or suspicion, we happen to know, by the practice of a good and devoted Priest of what is called the Evangelical School, who kept it up, we believe to very good effect, during many year's ministry in a town parish. How he proceeded with those who gave him notice, cannot, of course, be known; one can hardly conceive but that many must have been induced to open their minds to him; at any rate, his practice showed that the rubric in question need not be always a dead letter.

The mere enactment, too, of that rubric by our Church, is a strong fact in favor of the system of personal intercourse here recommended, especially if we are to understand the term 'open and notorious sin' in the sense of 'known and flagrant,' rather than of 'commonly discoursed of,' which interpretation, we should have thought, plain common sense forces upon us; for otherwise we are driven to conclude, that if the Priest were personally aware of a candidate for Communion, having committed murder or adultery, still he ought not to refuse him the Sacrament, unless the congregation were also aware of it.

No doubt, if this simple rule of the English Church could be generally kept, it would help us more than any one thing towards that habit of personal intercourse, in which our best hopes of successful ministration must lie. It would give us the same vantage ground with our communicants, towards perseverance and improvement, which would be given us towards non-communicants by that other rule, of receiving three times in the year, Easter being one. Whoever will reflect, will perceive that these two rules, duly made known and followed up, would constitute a regular and effectual system of Church Discipline with Adults, even as the rules about Sponsors, Catechising, and Confirmation, would secure a complete Church Education for children. The machinery is there; we need only the moving power. Let there be a religious and living sense of Church authority, and the work of discipline, as well as doctrine, is done for us.

But this is a digression. We were about to observe on one result of these or similar processes being adopted as Church rules, which at first sight might appear trivial, but which many persons will know by experience to be of no small practical consequence. It takes off at once, all the awkwardness and difficulty of breaking ground on these matters between the Priest and the members of the flock. Without practice, one would hardly conceive the amount of hindrance in our pastoral relations due to this one cause; as it is among us by our Anglo-Saxon shyness, or pride or reserve. The Priest visits house after house, and comes away again, leaving unsaid that, which to express, was the very object of his visit. The parishioner meets or receives the Priest again and again, and is ever on the point of making some disclosure, and as often his breast fails him, and they pass by as they met; and all for want of some distinct rule or custom; some recognised, formal, conventional mode of communication, which should free what is said and done of personalities, painful or agreeable, and cause it to be all taken as in the way of business and duty. This would be in good measure supplied by the more general acknowledgment of Church Rules, such as we have referred to.

Another great and (in one sense) never-failing help, in such embarrassment as we have alluded to, has been found by some, in making a rule to open all such conversations with a short and silent act of devotion:—*e. g.* before one begins to speak to a Parishioner concerning any case of conscience, or to examine a candidate for confirmation, one might use one's self and them to say the Lord's Prayer severally in their hearts. People have seemed to find great help in this.

Of course it is of the very greatest importance that every thing should be *sub sigillo, on both sides:* but on this we have spoken before. One point which did not then occur, we may just advert to in this place: the need of care to avoid, in these pastoral interviews, all gossip and personal talk about others—a thing which has been sometimes even ludicrously complained of in foreign Penitentiaries; and it will be found perhaps, that conversations with communicants, and people supposed to be more or less advanced in religion, are more dangerous in this respect than when we have to do with beginners. In speaking of how to do others good, and of the cases of conscience which have occurred relating to them, very well meaning Penitents are apt to glide insensibly into disquisitions, most foreign to the purpose for which they came to the Priest.

A few grains of old English common sense, or rather of Christian prudence and charity, applied to the realities of English life (a grace to be specially prayed for as well as cultivated) will effectually guard us from all these and the like absurdities, and will be rewarded, through God's blessing, with many a repetition of that sight, dear to angels, (if one may say so without presumption) of a noble-hearted English peasant on his knees in humble confession, making an unreserved offering of himself, and never dreaming that what he is about is at all out of the common.

From the Spirit of Missions

Foreign Missions—Africa.

A Church Edifice at Cavalla is another object which the senior missionary has had much at heart. The strong hold which the mission has gained at that station, and the growing influence of a Christian community upon the surrounding heathen population, have induced the Committee to sanction the appeal made for funds for the erection of a suitable place of public worship.

The views of the missionary on this point are so satisfactory, and elicit so much that is of general interest in regard to the spiritual condition of the station, that they may not inappropriately find a place in this report.

The Missionary refers to the matter of soliciting special contributions for the erection of a permanent place of worship, to be called "The Church of the Epiphany," at this station.

"When, in the middle of the year 1839," he remarks, "I first visited this place, I was forcibly struck with its importance as a Missionary Station. The cottage occupying the site of the present Mission House, was situated about three hundred yards from the sea shore. In the rear, the land was open for the space of four or five miles, affording a clear sweep to the strong sea breeze, which every day blew over it. There was, in fact, about the same difference between Mount Vaughan and it, as there is between the central or northern part of New York City and Rockaway; while, to protect the Mission Hall from the miasma, to which the openness of the land in the rear might otherwise expose it, there was a range of land, or succession of hills some hundred feet higher, almost reaching it, at about a half a mile distant.

"But the facilities of the station for access to the natives, was the most interesting feature.—Within a few hundred yards were five villages, containing an aggregate population of three thousand. Then there were, only three miles on the one side, the Grahways, and on the other, the river towns, four to five miles distant, having each about the same number of inhabitants—There were also two other villages, the depots of the Cavalla people, on the river at Diima Lu, distant four and a half miles. All these places it was obvious, might be included in a weekly visitation by one Missionary. As a matter of fact, they became so; and they have all, except two villages near the Mission-house, had the Gospel preached in them this week, October 5th. There were still other most important features connected with the station. Just above Diima Lu were four Babo towns, on the banks of the river, with a population of four thousand, and accessible from Cavalla within a day; while above these, along on the river, navigable for canoes sixty or a hundred miles, were *twelve* tribes, all easily approached, and having, in fact, constant intercourse with Cavalla.

"As I contemplated this field for the first time, I said, 'Here is the place I have been seeking—one in which all my powers may be employed in preaching the glorious Gospel—God willing, I will occupy it.' In about a month afterwards, by the appointment of the Mission, I was at Cavalla. There was little in the character of the Cavalla people, at the time under review, to recommend them. They had the reputation of being the most lawless settlement in Grebo; and judging from the experience of the first four years of my intercourse with them, this character was but too well deserved. I will not here detail the various trials and perils to which we were, during this time, exposed. It may, however, tend to excite adoring gratitude, to name a few of the means used by 'the strong man armed,' to keep out 'the stronger than he' from this part of his palace. How he at one time instigated his servants not to do anything for us—at another, to refuse to give or sell us anything whatever—at another, to drive all our children and all the natives from our premises—at another, prohibiting us from visiting their towns, and threatening our property and persons with violence; until at length the Lord sent us the United States ship-of-war Decatur, in 1843, and took us to Cape Palmas. Again, after we returned to the station, how, during two years, he excited war around us, and twice brought the foe on either side of us, causing him, in one instance, to succeed in burning a village in our sight, as he would, probably all our property, had he succeeded in his wishes.

"However, throughout these difficulties the good providence of God hath been most manifest, in causing everything to work together for good, and I have seemed to hear a voice saying: 'Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee; for I have much people in this place;' and through the good hand of my God upon me, I have spoken publicly for Him at least three thousand times, at and around this station: nor in vain, for the people, once so hostile, have become, one and all, as far as I can discover, perfectly friendly. Some who, eight years since, would even have taken my life, now give their children to instruct. The clouds and thunder of war have been succeeded by the calm of peace; our boarding-schools, always full, now number sixty-three pupils; our congregations, on the Lord's day, have averaged two hundred persons, often rising to three and four hundred, so that our little thatched chapel, costing about fifty dollars, is now too strait for us, and we are compelled to add to it about fifteen feet—this being all the additional space that can be obtained in its present situation. And what is of more consequence to my present purpose is, that I have on my list of communicants, at this one station, thirty-eight members, (since increased to 40,) and located in a village ten Christian families, and which latter are to receive constant accessions—the fruits of our boarding-schools. These families, with the members of our schools and family, make a regular congregation of from *eighty* to *ninety*, though not a heathen should be present.

"The work of preparation has, however, gone yet farther. In most of the families of the Christian village, the sweet incense of family prayer and praise ascends to God, while in the evening schools, which are taught by the heads of these households, and their conversation, they let their light shine around them.

"We are now prepared for a much wider 'Epiphania.' I have before alluded to the facilities here afforded for intercourse with and influence upon the interior. I seldom preach on Sundays without having some from the interior tribes as part of my auditors, and seldom pass a week without seeing some of them at my house. The sound of the Gospel has already gone forth hence nearly one hundred miles interior. But we are now ready to do more than ever before. We have a young native man who is prepared, whenever he shall be authorized to do so, to go forth as an evangelist to the twelve tribes dwelling along the banks of the Cavalla river and their vicinity.

"And now, why have I given these details? To bring forward the instrumentality here employed to view? God forbid. This were the folly of the 'axe boasting itself against him that heweth therewith—the saw magnifying itself against him that shaketh it.' But I have given the above details, to show, that, 1st, God the Maker, in the arrangement of this place, did adapt it most admirably for a Missionary station. 2d. That the 'Head over all things' to this Church hath remarkably interposed in its behalf. 3d. That God the Holy Ghost hath actually taken out here a people for the name of Jesus. 4th That the 'Epiphania' of Christ to the Gentiles, begun here, has the promise of a wider and more glorious effulgence, where we ought to build the material Church of the Epiphany. Have I made out these propositions? I feel perfectly willing to abide the decision of the Foreign Committee and of the Church. I cannot, however, forbear to add how extremely gratifying it would be to all the members of the Mission, if, as the year 1849 has been signalized by the gift of St. Mark's to Cape Palmas, so 1850 may be by the contribution, on the part of the Church, of the funds necessary for the erection of 'The Church of the Epiphany at Cavalla.'

"Owing to the want of facilities for building such a house as is needed here, a plain stone one, about forty by seventy or eighty feet, cannot be erected at an expense of less than $2,000 to $2,500. As we feel a delicacy in making private applications without the authority of your Committee, in case you approve of the object, we must of course leave with you, in a great measure, the time and manner of bringing it before the Church."

The Committee are gratified in being able to state, that in answer to this appeal, over $1,000 have already been contributed, and they hope on the close of the year the full amount will be realized.

Communications.

For the Churchman.

Gorham and the Bishop of Exeter.

The great contest to which the Church of England is now committed for her liberties, will be the absorbing subject of attention for a long time. The sympathies of Churchmen in this country must, necessarily, be all on one side.—The most important principles involved in that contest, ought to be put forth, and maintained, without any reference to the special issue joined between the Bishop of Exeter and Mr. Gorham. But this will not be done. The meeting at St. Martin's Hall has based the whole of its proceedings upon that special issue. The struggle will, therefore, be for some time entangled and hindered by the technicalities and by the long cherished misapprehensions connected with that issue. It is important for our own peace, and for the efficiency of that indirect aid which American Churchmen can render to their brethren, that we should clearly so understand that subordinate question as not to commit ourselves to the false assumptions of either party. I am bold to say that both the parties to this special issue, have taken positions which we ought not to occupy. Mr. Gorham, on his part, affirms several falsehoods which are alike contradicted by the Bible and the Prayer Book. One of these errors is the doctrine of a partial Atonement. Another is the denial of the Church's doctrine of regeneration in Baptism.

But the Bishop of Exeter and his party have, likewise, placed themselves in a false position by affirming so absolutely and unqualifiedly, certain specific truths, as, impliedly, to deny a more general truth, with which those specific truths are inseparably connected. As Mr. Gorham restricts the efficacy of the Atonement, and the gift of the Holy Ghost to a *definite number of elect persons;* so the Bishop seems to restrict the same benefits to the baptized. Both systems are contrary to Scripture, and are contradicted by the phenomena of universal humanity. [We do not think this is a correct deduction from the Bishop's statement.—Ed. Churchman.]

Universal Redemption, and Spiritual Life—the capacity through the Holy Ghost to bring forth the fruits of righteousness—imparted to all men, are doctrines which pervade and characterize the whole revelation of grace and mercy in Jesus Christ. Unless these doctrines be admitted there could be no responsibility for human conduct; and no sense or meaning in the preaching of the Gospel to those who are destitute of a spiritual capacity to understand and obey it. But the Gospel, while it distinctly affirms the deadness and inability of unassisted human nature, *assumes the existence in all men of this spiritual capacity—given to us—to hear and obey.*—When we reject this as a doctrine of revelation, we are necessarily thrown upon the Pelagian hypothesis of natural ability—inherent in us—to obey the truth, and thereby to perfect holiness in the fear of the Lord.

The doctrine of "The Church," including the doctrine of Baptism, as the instituted mean of salvation under the Christian Covenant, to all to whom Christianity is proposed, comes after the two general truths above mentioned. This doctrine of "One, Holy, Catholic, and Apostolic Church," is an essential part of Christianity.—But the spirit of this age is opposed to the doctrine. Sectarianism and Liberalism are alike engaged in decrying and abusing it.

Sectarianism has been driven to this position, because the working of that principle has destroyed the very idea of a Church of Divine institution; and has substituted for it a congeries of rival human organizations. Liberalism is naturally opposed to the same doctrine, because Liberalism makes war upon every thing that might operate as a restraint upon the wantonness of human fancy and caprice.

A few of those who array themselves against the doctrines of "the Church," substituting for it the notion of a *partial Atonement, and a partial gift of the Holy Ghost,* to a certain number of elect persons, *in and out of the Church.*—These elect persons, by an abuse of an expression common in the writings of the Divines, are said to compose the Invisible Church. This is the position occupied by Mr. Gorham and his friends. But the large majority of the impugners of the doctrine of "The Church," utterly repudiate the narrow and repulsive divinity of Mr. Gorham, and substitute for it a very great variety of fancies and objects.

The defenders of the faith are bound to maintain the doctrine that the Church *is an integral and essential part of Christianity,* against all the schisms that array themselves in opposition to that doctrine. But it will serve to hinder instead of setting forward the cause of truth to separate the doctrine of Baptism from its connected truths; and to present it harshly and nakedly, as the Bishop of Exeter has done. That *better* spirit of the age, which is, indeed, but a reflection of the spirit of Christianity, is thereby offended, and a prejudice is wantonly excited against the truth. The Bishop of Exeter maintains the true doctrine of Baptism, but the men of this day, uninstructed, or rather, ill-instructed, as they are, will not receive this *specific truth,* arbitrarily severed from the general truths which go before it, and by which it is essentially qualified.

The doctrine of "The Church," and of Baptism, as a part of it, in its Divine connection is, That Christ hath made an universal atonement; and that to render this atonement effectual, He has given His Holy Spirit alike universally, by which all men are endowed with a spiritual capacity to hear, receive, and obey the truth. But the same Almighty Lord has established a Church, into which He has commanded all men who hear the Gospel, to come, *as a condition,* as well as a means of salvation. They must come into this Church in order that they may receive more Grace, and that the Grace received may be properly matured and developed, so that the redeemed sinner may be gradually transformed into the perfected saint. This is the appointed way of salvation. Baptism is the door of entrance into the Church. Its importance, its efficacy, and its purpose are variously shown in Scripture, by didactic teachings, and by great number of figurative illustrations. "He that believeth,"—a spiritual effect—"and is baptized"—another spiritual operation—"shall be saved." Baptism is described as the *birth* of the redeemed from the womb of nature into the kingdom of God—as the formal *adoption* of ransomed captives into the family of God—as the grafting of a scion into a rich and fruitful stock—as the entrance into an ark of safety—as the planting of a tree in a vineyard—as an actual incorporation into Christ—as the washing of the unclean—as the justification of the unrighteous—as a death and a resurrection.

All these representations, diverse and contradictory, when brought together as modes of speech, are beautifully harmonious in their effect to convey to us the nature, meaning, and efficacy of Baptism. Baptism is thus set forth to us as the introduction or "birth" into that Church which is the way of salvation. It is an entrance into that kingdom where God reigns, and effectually protects His people. It effects that union with Christ which causes us to grow into His likeness and image, by partaking more and more largely of His Spirit. Thus Baptism connects all the other truths of Christian religion with the Church of Christ as *one system of revealed truth.* Profanely to separate the things which God hath joined together, and to talk about salvation to a Christian out of the Church of Christ; and of remission of sins to those who presumptuously turn away from the instituted assurance of that remission, is the very madness of infidelity, of self-will, of rebellious pride.

It will be observed that all these Scriptural representations of Baptism, allow for, and presuppose, the two real truths which, in the Divine order, go before Baptism, viz: the redemption of all; and the gift of the spirit to all. The very formula in which the Sacrament was instituted pre-supposes the spiritual capacity, "*to believe,*" in the subject of Baptism. The graft must be alive, or vain would be its insertion into the stock. A living child of man is born—a living child of God must be new-born. Living men enter into the ark of God. Living men are the subjects of His kingdom. The tree planted in the garden must be alive when placed there, or it can derive no sustenance from the teeming earth.

In accordance with the figurative statement by which our blessed Saviour illustrated the nature and importance of Baptism in His conversation with Nicodemus; which statement has been immemorially adopted by the Church in her offices of Baptism; a just classification of these truths will require us to regard the capacity bestowed upon *all the redeemed,* by the Holy Ghost, to apprehend and obey the truth, as Spiritual or Divine Life, as contra-distinguished from the *deadness* and *incapacity* of mere human nature. This Spiritual or Divine Life is common to all for whom Christ died, and is the source of all the good that we find to be in men everywhere. For if the Holy Spirit ceased any where to strive with men, and thus to keep them from the extremes of wickedness, society would be impracticable, and human nature itself would come to a speedy and fearful end

The special grace of a New Birth, of union with Christ, of incorporation into the body of Christ, of engrafting into Him, of adoption into the family of God, of assurance of remission of all sins, past and future, *upon the required conditions,* is granted only to the baptized, in and by Baptism.

This classification, under distinct titles, of a general and a particular truth, does not confound the virtues of the heathens with the graces of Christians, and "amiable dispositions with repentance and faith." In vindication of the work and influence of the Holy Ghost, it points out *the common origin of all that is morally good in man;* and, under the legitimate principles of classification, it indicates the common origin by a common name. But it *carefully distinguishes,* under its own specific title, the particular truth which is connected with this general one. And the full recognition of both truths is the strongest argument that can be urged to any man who feels the influence of the Holy Spirit inciting him to any good, to press forward, by the fulfilment of all righteousness, towards the attainments of that holiness without which no man shall see the Lord, or enter into the bliss of heaven.

To magnify the office of Baptism, by keeping out of view the truths with which it is connected, is not the way in which to vindicate for that Sacrament its due and appointed place in the Christian system. Such a course, on the part of Churchmen places them in a false position, and brings undeserved odium upon the Church. By presenting the truths of revelation in their Divine appointed connection, "*the proportion of faith*" is preserved; and the religion of Christ is most effectually commended to the hearts and understandings of men by its own intrinsic beauty and loveliness.

The true issue which is every where to be tried now, between Churchmen and radicals is, whether Christianity is a mere collection of abstract truths, to be ascertained and judged of by each man for himself; with which truths a Church, a Ministry, and Sacraments are but incidentally connected, as matters of human arrangement and discretion: or whether The Church—including the Ministry, and the Sacraments—is an integral and essential part of Christian religion—the Divine embodiment for our own use of the spiritual truths of revelation—with which man cannot dispense, and with which he has no right to tamper. This simple issue has long been presented to American Churchmen. Let them not suffer it to be confused or lost sight of, by unnecessary entanglement in complicated contests that originate elsewhere.

A Churchman.

For the Churchman.

Letters to a Son at Burlington College.

No. 2.

My Dear Son—In my first letter, I confined my remarks to the subject of "daily prayers," as a prominent feature of College life. Let me pursue this topic, and say a few things more before I leave it. By "daily prayers," of course you will understand me, as speaking of the Church's daily services; not of a selection of Collects, or of a form adapted to the occasion, or of any thing else but that "order" of Social Worship, which the Church has prescribed, for the daily devotion of her children. This entire "order," and nothing short of it, is what I mean. This "order" should, I think, by all means, be observed in every College, and in every School for Christian education. Herein, Christianity is set forth: a living, breathing, *daily life:* in all its divine proportions; and Her "raiment is wrought gold."

It is a common objection to "daily prayers" they occupy too much time, going and coming and attending on them. As to the going and coming, the objection does not apply to a College. The inmates are all together, and can assemble in one place in a few moments. And as to the waste of time in attending "daily prayers"—it savors of "the wisdom of the world;" it sounds like carnal reasoning; there is a want of faith, manifestly in it. The world and the flesh are sadly out in their calculations, even admitting that it took more time than it does. They would be the gainers, in the all important matter of making money, if they would take more time to pray. Moses said to the children of Israel, more than 3500 years ago, "Beware that thou forget not the Lord thy God—and thou say in thine heart, My power, and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth." One would think that Christians might know this, and that they would act upon it, if they had any faith in God's word. But money making is not the object at College. Still, the end contemplated, the education (training of immortal youths, for mortal and immortal life) is quite as important. The simple question is, can this end be accomplished, without God's blessing, implying His unceasing agency and help? Can the work of "the new Creation in knowledge, righteousness, and true holiness," be expected to advance, under the best human cultivation, without the daily influences of the spirit of Christ? If not, what so appropriate as prayer: accompanying "daily" instruction. Are prayer, and praise, and the reading of God's Word, a mere form, observed for fashion sake? or are they the conviction and expression of an abiding faith, that "Every good and perfect gift is from above;" and that without Christ we can do nothing? It seems to me that a College, is the last place where prayer should cease for a single day, or be put a one side, and treated as an obsolete formality. The youthful minds and hearts which are there collected, are as yet comparatively, unperverted, and uncorrupted, by the errors, and sins of after life: who can "keep them from the evil," but He who is the hearer and answerer of prayer? Again,

The "daily prayers," are an act of homage, daily offered unto Him who sitteth upon the throne of universal being, and seem to be a fitting service, for those who confess, that in Him they live and move. In Heaven, we read in the Book of revelations, angels and archangels, and all the company of that blessed abode, Cease not day or night, which may mean, that they have stated times, for saying "Holy, Holy, Holy, is the Lord God Almighty." Each day is a renewed lease of life, after the mimic death of sleep, a new portion of that state of being, which is allotted unto man, to prepare himself to join the worship of Heaven. We read too, in holy Scripture, of "the Communion of Saints," a common worship, conducted by those in Heaven, and those in earth would seem to follow from any thing like a practical apprehension of this truth. This is without doubt the beautiful theory of Christian Worship. One *altar,* and that in Heaven: one *Temple,* and that the Universe: one *Great High Priest,* the same who died for us, and rose again, and "Ever liveth to make intercession for us,"

"Angels and living Saints and dead,
But one Communion Make:
All join in Christ," &c.

Churches and *Altars,* and a *Priesthood,* and Christian congregations, on earth, are but shadows of that above: imperfect imitations, dotting the world with sunlight, from the centre and source of all true light and love. The inmates of a College, all in their baptismal robes of white, not yet much soiled by contact with the muddy world, could hardly be excluded, in a well ordered system of *Christian education,* from frequent mingling with this blessed Communion. That is a precious promise, of Jesus Christ left with His Church, "Where two or three are met together, in my name, there am I in the midst of them." In "Christ's name," this is the *Catena,* which circles every assembly of worshipping Christians. That means, by his authority. It is not every assembling of persons calling themselves Christians; nor every act of social worship, that keeps up "the Communion of Saints:" or secures the presence of the great Mediator.—There is such a thing as "Will worship;" and "Vain worship:" I do not plead for that; but for the worship which the Church below offers, bending in Concert with the Church above. This should be a "daily service," and will be when the earth is wholly redeemed.

I am glad, my son; my heart is glad, it dilates with gratitude to God, and to His servant, your excellent Bishop, every time I call to mind, your connection with "Burlington College." I have seen there the happy results of the Church's mode of conducting the matter of Christian education. When you first went to Burlington, though I saw with a parent's feelings, some of the loveliest traits of human character, budding upon your branches: I saw at the same time, spots of levity and *fun,* as you called it, which often made my heart to tremble. Thank God, those spots are almost entirely obliterated, and I fondly hope there will not be a mark left of them before you leave. I have seen your mental and moral stature developing itself, in what I do not mistake, in calling, Christian proportion, symmetry and grace.—I hope I will be excused for saying so much of you, to you. I could not say less, without doing violence to feelings, which rise up spontaneously when the subject is before me. Burlington College has ever had my daily prayers, and will have; for I believe it is designed of God to be a blessing to the age. That it has met with so much favor from judicious and discerning Churchmen is one of the pleasing indications which I have seen, that God is with it.—I write to you as a father should write to a beloved son, from whom I have always looked (without being disappointed) for unlimited confidence, without reserve. When my head lies low, my hope is that you will rise up to honour Him from whom all blessings have flowed, in whatever state of life it may please God to place you.

Sept. 2, 1850. YOUR FATHER.

For the Churchman.

To the Hon. John C. Spencer.

SIR:—My attention has recently been directed to opinions somtime since expressed by you in reference to the case of the Bishop of New York, which constrain me to address you on the subject of your published Report to the vestry of St. Peter's Church, Albany, as their delegate to the last Convention in this Diocese.

Those opinions are,

1. That the fifth section of the third canon of the general convention of 1844, when it directs that the court "shall pass sentence, and award the penalty of Admonition, Suspension, or Deposition," *ex vi termini*, directs that the suspension shall not be, or amount to, deposition; but that it shall be a sentence having reference to time; that the episcopal functions shall be intermitted for a portion of time, to be fixed in the sentence, either absolutely, or contingently upon some event; that the effect shall not be permanent, but temporary.

2. That the sentence cannot be temporary, that is, a sentence of "*Suspension*," unless the court fix the period when it is to cease.

3. That by the omission of the court to fix a termination, either absolute or conditional, they have, in effect, pronounced sentence of Deposition; which they could not lawfully do, except in the mode prescribed by the canon, viz: a sentence of Deposition, *in terms*.

4. That therefore the court did not pronounce any sentence on Bishop Onderdonk; for an unauthorized punishment is in itself void and a nullity.

5. That, as a consequence of these facts and considerations, Bishop Onderdonk is not, and has not been, under any valid and effectual sentence; and therefore, his right to exercise episcopal functions is not suspended.

And now, Sir, with reference to these your deliberately expressed opinions, allow me to notice your aforesaid Report to your constituents.

The case before the Convention, wherein you gave the vote for which you have thought it necessary to apologize, and which you occupy your pamphlet in explaining, grew out of the fact that the Bishop of the Diocese, and the Diocese itself, were deeply suffering under an action of an ecclesiastical court, which, being, according to your view, contrary to law, was, for all rightful effect, null and void; and yet in actual operation, most grievous; and therefore, as the result of both considerations, iniquitously and tyrannically oppressive. The pending question was on requesting the Standing Committee of the Diocese to ask of the House of Bishops to do what must, hereafter, always be done by the Court, in cases of suspension—provide for the ceasing of this penalty which had been inflicted on their Bishop. Your vote on the question, like that of a large majority of both clergy and laity, was AYE.

This was what should have been expected. As an honorable man, a just man, a Christian man, it was to be expected that you would look straight forward towards the undoing of what you considered a gross and palpable wrong. As a strong minded man, it was to be expected that you would set your face like a flint against all compromises, half-way measures, bargains, and collateral considerations, and go firmly and unyieldingly for *principle*. As a professor of the Gospel, and therefore of faith in the providence and grace of God, it was to be expected that you would fling to the winds all fear that the Church will ever be allowed to suffer for abetting and doing the right; and though nerved to an entire disregard of policy, expediency, and timorous apprehensions, much more of threats of "schism and revolution,"* would yet tremble at the impiety of supposing that the good of God's Church can be promoted by any ways not strictly just and holy. Your well known attachment to the great principles of civil liberty (to say nothing of the Bishop's connection with you as your spiritual pastor and father, or of anything of special interest that there might have been in your personal relations) was a guarantee that you would not be wanting, on any rightful opportunity, in the exertion of your influence to rescue a fellow citizen from what you deem unlawful oppression.

Your vote, therefore, did you honor. But what followed? An apology for that vote—an explanation of it. And so thoroughly does the explanation alter the character of the vote from what it carried on its face, and what good common sense could not and did not fail to put upon it, that, had it been in your mind, the giving of it at the time, would have been a most welcome evidence of candor and straight-forwardness. You say in your Report, that "the lateness of the hour, and the impatience of the convention for a final adjournment," prevented your then making the explanation. I was not last year a delegate to the convention, and was not present; but a writer in the Protestant Churchman, signing himself, "A Delegate to the Convention" corrected you in this, and showed that you had plenty of time, and did actually occupy time, after this business was disposed of, in speeches of considerable length, which were attentively heard. Might I not, my dear Sir, if choosing to adopt the language in which you gloss over a most unworthy insinuation against your Bishop, † say that you hereby *expose yourself to the charge* of having determined upon this apology and explanation as an after-thought, to make the matter as smooth as might be to your constituents?

That this explanation of your vote may be thoroughly appreciated, the actual state of the case must be borne in mind. Your Bishop was in your view, suffering under an unlawful penalty, and the Diocese was suffering with him. The question was, whether the House of Bishops who had the right given them by the General Convention, should be asked to cause the penalty to cease.

You voted *Aye*; and afterwards, in this explanation, virtually declared that you so voted not because you wished the Bishops to do as they were asked; but because, by sending this request of the Convention to the House of Bishops that body would have the whole subject before them, and might act counter to, as well as in accordance with, this wish of the Diocese; leaving no room to doubt that the former would best answer your views.

The ceasing of the penalty, which the convention asks, would, in your estimation, be the ceasing of an unlawful and oppressive thing. And would not this in sound Christian ethics, be in those who have the power, a thing of imperious moral obligation? *They* indeed, may take a different view of the case from yours, and regard the penalty as a lawful one. Their morals therefore, may be safe, though they do not see fit to terminate the penalty; but can yours be, if you sanction or abet such a result, or do not make every practicable effort, in your proper sphere, to prevent it?

You say that the Bishops *may* do certain things. I presume that by "may," you mean, not only that they have the power, but that they may lawfully and rightly exercise the power. You say "they may remit the sentence at once and absolutely;" that is, they may promptly undo the egregious wrong that they have done—they may vote relief from the suffering, which, for years, has been endured as the consequence of their unlawful act. This is the language of a Christian, and a just and honorable man—of one who could afterwards consistently say of the same Bishops *provided he hoped that they saw in its proper light what he deemed the egregious defect of judgment in the court*—"I have entire confidence in their judgment, their devotion to the interests of religion, and the Church generally, and particularly in this Diocese, and in their discretion and sense of justice." But you say farther, that they "*may*" postpone this act of common justice to some future day; that they "*may*" impose some condition to be performed by the injured party, before they will remove from him the consequences of their unjust and unlawful deed; * or they "*may*" utterly refuse to do anything. These are your suggestions to the Bishops in a matter in which, according to your own principles, the first alternative is not merely the only right one; but is one which truth and justice require should be immediately adopted. You farther intimate, as a ground for your changed position, that this only righteous course would not be "either agreeable or useful to the Diocese." You express your persuasion, with regard to the Bishops, "that they will never act definitively" in this matter, which, according to you, is of bounden moral obligation, without taking time for farther inquiry—in other words you communicate to them your wish that they should not be in a hurry in favorably answering the prayer of the Convention that the wise intent of the canon providing for the ceasing of the penalty of suspension, may be available to the relief of the Diocese; that the objects of a previous unanimous prayer of the New York Convention to the General Convention "may be *so* accomplished;" and this, although that prayer is for an object enforced, according to your views, by high moral duty.

Can you, upon serious reflection, as an intelligent man, as a man of honor, as a man whose profession requires him to cultivate the nicest and purest sense of what is just and right, and as a Christian, avoid seeing that, for some cause or other, you have suffered yourself to be drawn far aside from the path of duty? Does not duty require that you go, first and wholly, for the undoing of what you believe to have been unlawfully done; and then—that object being attained—seriously, and in the fear of God, reflect what farther you should do for His glory and the good of His Church? It is no unfriendly hand that writes these lines. It is the hand of one far from being insensible to the high grade of talent with which God has blessed you; and who feels deeply solicitous that you should reflect much on the awful responsibility under which its possession lays you, especially when you step aside from your more accustomed sphere of action, and engage in matters appertaining to Christ's holy Church. It is the hand of one who has felt happy in your friendship, and by no means uninterested in your spiritual welfare; and who feels much pained at what he cannot but think the unchristian attitude you have now assumed. It has given him no pleasure to write as he now thinks it his duty to write. His heart was deeply searched in judgment of principle, feeling, and motive, before he undertook the task. But believing himself right, he proceeds; and would now venture to urge you to put to yourself two serious inquiries; and ask, if you please, any true, intelligent, and candid friend, who knows you well, if they are out of place. They are, whether you have not suffered your feelings in this matter to run beyond your judgment; and, whether you have not, however unconsciously, had some ulterior object in view, in the prosecution of which you have not been sufficiently careful to investigate the character of the means used.

Your view of the sentence as, for the reasons assigned, null and void, has been also taken by others—among them, men of eminence in your own profession. It should be with you a motive for great earnestness in endeavors to have that sentence removed; and, whether you can, or no, make many converts to your view of it, yet your honest conviction that that view is the right one, and that therefore the removal of the sentence is a moral duty, should not only lead you to try to persuade others that you are right, but also incite you to such other efforts as may prevail with those who cannot go with you thus far. I know of no man better able than yourself to meet the various objections that are made to that removal of the sentence, which, according to your estimate of it, is demanded by the most sacred considerations.

The opponents of that removal have said much about the stigma which it would put upon the court; as if the House of Bishops were asked to do something which would bring discredit on the court. This is simply foolish. What the New York Convention asks the Bishops to do is a thing provided for by a canon of the General Convention, to the enacting of which the Bishops were a party. It has by no means as delicate a connection with the proceedings of the court as has an appeal from one tribunal to another; and who will undertake to say that when such an appeal is made, and a previous decision reversed, this is an impeachment of the wisdom and integrity of the tribunal making that decision; and that for fear of thus bringing discredit upon the judiciary, a decision once made must stand forever? And yet this is, in effect, the ground taken by those who talk so much about the offence proposed to be done to the venerable Court of Bishops by interfering with the perpetuity of their sentence. No man is more capable than yourself of clearly and powerfully showing how completely such a sentiment is at war with justice, with civil and religious liberty, and with social order, stability, and welfare. Do this; and thus raise your strong arm against allowing what you consider an illegal sentence still to bind its chains around its victim.

Much the same view might be taken of the sentiment often expressed, that Bishop Onderdonk can have no hope of relaxation on the part of those who have him in their power, unless he withdraws his plea of not guilty, and owns that he was guilty of the charges on which he was convicted. You can tell the men who talk thus, and prove, and powerfully inforce the position, that they thus array themselves against that system of appeals on which rests so much of our security for justice, and for the continuance of our civil and religious liberties. You can show them that their notion is utterly untenable, unless they go the length of holding the infallibility of ecclesiastical tribunals. The possibility that any court composed of human beings, however learned, however virtuous, however reverend, may err, must be acknowledged by every man of sense and every Christian. And those whose knowledge of human nature, and of God's dealings with it, is founded on true Christian philosophy, know, and will delight to think, that both the plea and the verdict, although contradictory, may be entirely honest; their discrepancy arising out of the infirmity, not the wilful iniquity of human nature. There has been great guilt spread before the Church, in the bold denial of Bishop Onderdonk's being a penitent Christian, because he will not recall the plea of not guilty made at his trial; and the evident satisfaction and gusto with which this is done, even by ministers of the gospel, would make it I fear a hard matter to convince them of the sin whereby they are laying up a dreadful *measuring* to themselves.

There is another point on which your learning and experience would enable you to contribute most powerfully to removing from the Church the stigma of allowing the continuance of the operation of an unlawful sentence. I refer to the absence from the canon under which the Bishop was tried, of many of those rules, checks, and guards, which the wisdom and experience of the wise, the virtue of the good, the conscientiousness of the just—may I not add the influence of the Divine Spirit on the minds of the wise, the good, and the just?—have interposed to secure the right action of earthly tribunals, be their members who they may. If these rules, checks, and guards are essential to justify full confidence in those tribunals, the want of them must necessarily diminish confidence, and render error more or less probable—but not necessarily error involving moral delinquency. I will particularly mention the canon's not giving the accused the right of challenging his tryers, and not providing for an appeal from the sentence. These you know to be grievous defects. You have spoken of them as such in very strong terms. Do so still: make no secret of your deliberate conviction that these and other defects furnish abundant reason why the sentence which you hold to be null and void, should at length have its operation stopped.

Although no lawyer, I will venture to suggest how, farther, those who do not agree with you as to the utter nullity of the sentence, may yet be brought to see it to be so dissonant to the spirit and intent of our laws, as to render proper the cessation of the penalty it inflicted.

If I remember correctly, a Rev. member of the last General Convention took the ground that Bishops had a right to inflict any penalty they pleased, not positively forbidden by law. To this I cannot subscribe. The right of private judgment in the Church I cannot admit to the extent of allowing parochial or Diocesan pastors, or any judicial body, the right of inflicting any penalty not prescribed by positive law. Laws allowing of such judgment must be rightly enacted and duly promulged, before any ruler, or ruling body, civil or ecclesiastical, can deprive a fellow being of any of his natural or lawfully acquired rights or prerogatives. A Bishop, or other ecclesiastic, cannot otherwise be suspended or deposed. He cannot otherwise be subjected to any degree of privation of such rights or perogatives. A lawfully allowed privation in any *degree*, cannot be rendered *total* without express law. Without this no man can be put in a hopeless state of privation.

Now our law condemns no clergyman to utter removal from the ministry, except a "degraded minister." Him only the canons allow to be shut out from restoration. * A suspended minister is not a degraded minister: therefore a suspended minister cannot be kept back from restoration, except on the principle of an authority in the Church above law—an authority which can deal at pleasure with the dearest rights and privileges of the members and ministers of the Church.

Again: The third canon of the General Convention of 1847 enacts that hereafter there shall be no sentence of suspension which does not provide in its terms for restoration. This speaks the sense of the Church as to what is right in the matter: and that she intended this view of what is right to have retrospective as well as prospective effect, is proved by the second canon of the same year, under which the "wise intent of the provision of the said" third "canon" may be extended to the case, then nearly three years existing, of the Diocese and Diocesan of New York, a case which no one will doubt, was distinctly in the mind of the Convention. Here, then, we have what I understand from you, the lawyers call "the equity" of the law, against continuing in operation what you and others regard as the unlawful sentence of indefinite suspension. You, Sir, can bring this powerfully home to the consciences of all who desire to do that which is lawful and right.

It is truly surprising to find one who cherishes your view of the sentence, as subjecting your Bishop to grievous privation and suffering contrary to law, allowing his mind to be diverted from the one object of having law and justice vindicated, to collateral considerations of expediency, or to fears that doing right will have a bad effect.—You do not think the Diocese desires the right thing to be done—I am sorry you think so badly of the Diocese. I have more confidence in its Christian character. You cannot trust God with the consequences of having the right thing done. You think the Bishops ought to look well to it, that they get the approbation of the Diocese, and do not offend it, and do not injure it, before they venture upon doing the right thing. My dear Sir, is this good morals? Is it proper doctrine for the Christian lawyer and statesman?—However this sensitiveness about the feeling and wishes of the Diocese—for which I trow the Diocese will not thank you—might be entitled to respect in others: not in you. You think the sentence of the court to be utterly illegal. You therefore should desire its repeal without the least reference to the wishes or feelings of the people.

But touching this matter of the desire of the Diocese, you know very well how difficult it is, in a time and on a question of excitement, to get at the public feeling and wish. As a politician, you have seen and felt how easy it is to say, how hard to prove, what is the public sentiment; how perfectly confident men on different sides are that the public sentiment is with them; and how the same person will see, or try to make others think he sees, public opinion, now in this direction, now in that, as his purposes are to be answered.—There is no point on which the judgment is more likely to be swayed by the wishes than this. Indications in favor of the views of a man or a party are treasured up, magnified, and made the most of, and help to form a medium through which everything is seen. Indications otherwise are, as far as possible, explained away, and every invention resorted to to deprive them of authority and force. A man naturally leans most to those associations which tend to foster his wishes and encourage his hopes; and such views as are gratifying to him are the most likely to be industriously brought to him, and favorably enlarged upon. A shrewd and ingenious man, fond of busying himself, and having some favorite object in view, on which he thinks the present state of things may be brought to bear advantageously, desires to have that effect produced, and to call to its aid that most important element, public opinion—popular feeling. What he cannot find of this he strives to make. Earnest and persevering, fond of arguing, possessed of nature's best qualifications for arguing plausibly, boldly, eloquently, and takingly, and plying, as occasion offers, cunningly devised severity or courtesy of manner, he has a prodigious advantage over the great mass of those with whom he is in intercourse; and the fair presumption is that nine cases out of ten which he sets down as concessions to his views, are the mere *giving up* for the present, of those who have neither boldness nor tact enough to compete with him; or evasive efforts to get rid of importunity; and yet they are all stored up, and talked about, and argued upon, as proofs of public opinion. Sometimes an enraged and disappointed few may, through the medium of protests, memorials, newspaper paragraphs, inflammatory harangues, idle gossipping, or malicious talebearing; or by maligning the characters of those who differ from them, * or by threats of such evils as revolution and schism, strive to manufacture a public opinion for their purpose; and may succeed to a certain extent, provided an unprejudiced inspection is not made into the principles, spirit, and morals, thus evolved. There are also two pretty large classes, whose influence on the question of public opinion is a negative one—covering the whole with uncertainty—for the simple reason that having, for any practical purpose, no opinion of their own, they prevent our arriving at any definite idea which shall embrace more than a portion of the public. I refer, first, to those who cultivate a feeling of habitual indifference, who care not what principles prevail, or what is said or done, so long as they are spared from any responsibility, their interests are let alone, and they are not in danger of losing friends; and secondly, to those who know not what to think or desire, because they cannot tell what the consequences may be; and for fear of consequences, are restrained from committing themselves any way.

I confidently appeal, my dear Sir, to your extensive knowledge of the world, and peculiar powers of nice and intelligent observation, to say if I have not given a true view of the grounds and qualifications of much of the claim to public opinion which is put forth in times and on subjects of excitement. The sound Christian philosopher who desires in the fear of God to promote the benefit of his fellow men, especially when that religion is concerned whose real character and claims are so little likely to be appreciated by the natural heart, is rather intent upon striving by divine grace, to know, do, and urge, what men *ought* to approve and sanction.

But there is a calm, quiet, persevering, efficient working which *is* a really fair and honest index of general sentiment. It comes to the intelligent observer without much labor of search. It anticipates his desire to realize it. It works its way easily through all efforts to oppose it or turn it aside.

To bring these remarks to a point; I ask you, as an intelligent, sensible, and candid man, to say whether the history of the last five conventions of this Diocese, and of the last General Convention, considering how thoroughly, for nearly six years, Bishop Onderdonk's case has been canvassed throughout the Church and throughout the land, and what efforts have been made to excite against him the indignation of the community, to exasperate his opponents, and intimidate his friends, and to secure conventional appointments for his enemies; considering also the unquestionable fact that all those conventions, Diocesan and general, had members chosen for them, and came together, in full view of the certainty that that case would be prominent in the matters before them: I ask you as an intelligent, sensible, and candid man, to say whether the history of these conventions, under the circumstances, is not proof that the general sentiment of the American Church, and of the Diocese of New York, is not in sympathy with those who oppose Bishop Onderdonk's restoration, and who wish to see him cast off and superseded as a worthless man.

It must be remembered, Sir, that the feeling in favor of the Bishop is far from being one of mere kindness and charity. A loud call *for justice* is extensively made. Your own view of the case, is given on the best authority in the beginning of this letter, makes that call yours. You know it, too, to be the deliberate conviction of some of the best of our Bishops, and many of the best and wisest men of our land, clergy and laity, of our own and other communions, including many of the brightest lights of your own profession, that the *verdict* was wrong as well as the sentence, and that the Bishop has not been fairly proved guilty. Add to these those who agree with you, that the sentence is an unlawful one; and those who think the punishment has been ample, and now becomes tyranny and oppression, and that, too, in the case of one who has it in his power to meet the utmost canonical and reasonable demands for proof of religious and moral fitness for the episcopate; and those humble, retiring, faithful Christians, little thought of by the world's worshippers, who, it is well known, are in all parts of the Diocese, earnestly and affectionately desiring, and praying for their father's return; and we may account very satisfactorily for the disappointment of those who had hoped that the conventional action of the Church would long since have utterly destroyed him.

But no Bishop, say some, can be useful after suspension. The Church has determined otherwise. She has refused to deprive suspended Bishops of their jurisdiction, and has ordained that hereafter restoration shall be open to them. Deference to this judgment of the Church will, with well ordered Christian minds, go very far towards preventing any of the dreaded evils of restoration; and for the rest, those whose opinions and example will be of any value, and whose acts of any importance to the Church, will complete the good work by the influence of their faith in the Church's Divine Head; of their affections of Christian love, peace, and harmony; and of those kind and forbearing feelings which they are conscious of themselves needing so much; and by the promptings of their own experience of the pardoning, renewing, and recuperating grace of God.

You know, my good Sir, that it is by no means the purest in heart who are the least disposed to make charitable allowances, and resist temptations to uncharitable judgments, feelings, and demeanor; nor the strongest in just confidence in their own integrity and virtue, who are the most suspicious of others, the most prone to magnify their faults, or the most inexorable towards them. Depend upon it, restoration will create no difficulty with the truly pious, orderly, and law-abiding members of the Church. As to the fiery menacers of revolution and schism, who threaten to withhold from the Bishop their personal and official courtesies, they are of little note, and there may be among reputable people, an opinion somewhat different from their own on the question, which party would be the loser.

I am Sir,

Respectfully and truly yours,

DIKAIOS.

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* "The Protestant Churchman," in its desperation, threatens "a REVOLUTION" [so printed] in the Church, if the sentence is removed from Bishop Onderdonk. I have also heard of schism being much spoken of by one of the Bishop's most active and bitter enemies, as a consequence of his restoration.

† The insinuation is, that Bishop Onderdonk's not resigning his jurisdiction, is owing to his preference of himself to the vital interests of his Diocese. Have you ever known your Bishop as one prone to live and act for selfish ends; and especially to let personal considerations govern him in things pertaining to religion and the Church? Have you, in your extensive intercourse with the world, been never taught by observation, or by consciousness, that men may be governed by the highest and most disinterested considerations under circumstances exposing them to the charge, by the evil minded, of selfish and personal regards? Have you never known what it was to adhere to principle, in the firm set purpose or the fearless deed, say or think others what they list? Do you not know, that while some minds can conceive only of selfish motives, there are others which, even under temptations to selfishness, and where those most prone to suspect them of it, would be selfish, are, in fact, making sacrifices to unswerving adherence to duty, and experiencing trials of which their accusers can form no intelligent conception? In this connection, you think it proper also to have recourse to the expedient whereby it has suited some, not from a desire to vindicate Bishop Onderdonk, but in the indulgence of jealous and vindictive feeling towards others, to charge him with yielding too easily to the will, authority, and dictation of others. Many of them must know that this is sheer invention on their part, because they know that few men are less disposed, or accustomed, than the Bishop, to yield, on questions of principle or duty, either to the influence and authority of others, or to a desire to retain their favor and good will. Touching your reference "to the sentiment of the Diocese," I shall have something to say by and by on the subject of public opinion. I will now merely observe that I should be sorry to have so poor an opinion of the religious and moral principles of a Diocese which, in all its trials, has yet shared largely in the blessings of the providence and grace of God, as to suppose that their Bishop's perpetual suffering is desired by those who believe his sentence to be null and void, because utterly unlawful; by those who, though not thinking exactly so of it, believe it was irregular by not being distinguished from deposition by having provision for its termination included in it, a defect for which the law now provides a remedy; by those who think that at all events the Bishop has suffered enough, and the Diocese is suffering too much, and that he has long given every evidence that man can require of religious and moral fitness for his office; of those who have not hesitated to declare that the canon under which the court was formed and acted is so defective in the generally received securities for a righteous trial and a just decision, that no great dependence can be placed on its operation; or by those who have avowed the honest convictions that the Bishop was not fairly tried, nor fairly proved guilty.

* You seem, from the general tenor of your Report, to suppose that the House of Bishops, or the General Convention, or the New York Convention, have a right, the first to clog the remission of the sentence with any condition they please, and the others to relieve the Diocese in any way they please. According to the measure of common sense, and the power of judging between right and wrong, which it has pleased my Maker to give me, I humbly conceive that when a penalty according to existing law has been incurred, and an individual is suffering under it, no subsequent law or other act of authority can, without gross injustice, add to the degree or intensity, or change for the worse the character, of his punishment. For the present argument, it is not necessary to take your ground, that the sentence inflicted on Bishop Onderdonk is null and void. I will suppose it to be a lawful and valid sentence. It is not *deposition* or privation of office. It is suspension, or a placing of the functions and prerogatives of his office in abeyance *for a time*. This is an essential distinction between suspension and deposition. The distinction seems to have been lost sight of by the Court; but the sovereign authority of our Church, the general convention, whence the court derived its existence and powers, and which prescribed its duties; has provided for the remedy of the defect, by authorizing the Bishops to affix that termination to the sentence, by failure of taking order for which the court had, intending it for suspension, inflicted, but not in legal and therefore valid form, the penalty of deposition. Restoration is the right of a suspended Bishop or Clergyman: it is a right in equity; for otherwise he is subjected to deposition not according to law, but at the mere will and pleasure of his peers: it has been, since 1847, a right secured by positive canonical enactment. The putting of the sufferer's rights in abeyance by suspension, does not destroy them. As he was the moment the suspension took effect, so must he be the moment that the justice of restoration is accorded to him. Any act, whereby he would then find jurisdiction taken out of his hands, or find a suffragan, or an assistant, or a co-adjutor in his See, or himself the assistant, or suffragan of another, would be clearly unjust—an illegal aggravation of the sentence passed upon him. Whatever evil or inconvenience may be the result of a want of power to make such provision, is a condition of things created by the law; and the law makes restoration the only remedy, and therefore makes the just expectation of it a privilege of the suspended, an alleviation of his misery, a source of hope, which thus by law provided for him, cannot legally be taken from him. He has a right to restoration, and no one has a right to have his suspension changed, by perpetuity, into deposition; or rendered cruel and oppressive to both himself and his Diocese by being unreasonably prolonged. No man has a right—and I see not how a Christian minded man can harbor the thought—to ask or expect Bishop Onderdonk to throw away his own just and reasonable claims by resignation, even if he can resign. Nay: I humbly think that he would, by so doing, violate his duty to the sacred cause of justice. And what is it but faithlessness to one's profession of belief and trust in the good providence and grace of God, which will allow a man to plead the good of the Church as a reason for abetting or doing the unjust thing, or leaving undone the just and right? I have been amazed to hear even virtuous and Christian men avow in strong terms that injustice and oppression have brought Bishop Onderdonk into his present position, and yet wish him to resign, and talk about the good of the Church requiring it.

* Canon XXXIX. Gen. Con. 1832.

* This is sometimes of such a kind, and carried to such an extent, that if it were not for the wickedness involved, it would be simply ridiculous. We have a case in point: the famous "Protest" of a very small minority of the members of the New York Diocesan Convention, charges that body—of course the individuals in it who were opposed to *them*—with "insensibility to the most serious moral delinquencies," and with "an outrage upon the religious sensibilities of our people, and a reckless defiance of the just indignation of the whole Christian world." Let any one whose associations are with the virtuous and good and wise of our community, look over the list of the members in the majority of that Convention, and let those acquainted with our Church think of the Bishops, and Clergy, and Laity, in all parts of the land, who sympathize with that majority; and they will see against whom these great swelling words of vanity and malignity are directed. Let them then look at the names of the protesters, and ask who are *they*?—Of what value is their protest to the respectable portion of the community? Of what value their memorial to the House of Bishops? The recklessness with which they acted is shown in circumstances that may not be obvious to the casual reader. This serious attack upon the moral character is made by the Rector of St. Andrew's, Walden, against his delegates, who, I am informed, are among the best and most respectable of his parishioners. It is made by the delegation of St. George's Church, New York, against their Rector; for although this gentleman was prevented by sickness from attending the convention, it is capable, I am told, of the clearest and most unquestionable proof, that he made no secret, not merely of his entire willingness that his Bishop should be restored, but that such an event would give him great satisfaction, and gave it as his decided opinion that the Bishop is an injured and persecuted man. But where will the wonders of this disgraceful and self repudiating Protest cease? One Reverend gentleman brings it to bear, in its full charge of immorality, against himself. His name appears as voting *Aye* on Dr. Higbee's resolution; and then as voting *Aye* on the reception of the protest against it; and then as one of the signers of the Protest itself! In which capacity does he expect to be considered an honest man, and one fit to sit in judgment on the morals of others? Questions of moral fitness might also be raised on several other names attached to this Protest. Three of the most conspicuous are those of gentlemen who, a few years ago, it is well known, would have been very sorry to have been left to each other's judgments as to their claims to the respect and confidence of the community.

For the Churchman.

Few things are of more importance in their nature, and have done more good, than the means provided for the thorough education of candidates for orders, and for enabling young men of limited pecuniary ability to avail themselves of them. It is a very wise provision of the Canons of this Diocese, and one intimately connected with the best interests of religion and the Church, which makes it the duty of every parish to contribute annually in aid of education for the ministry.

Schism, popish and protestant heresy, and infidelity, are laying claim to being sanctioned and sustained by arguments drawn from learning and science. The advocate of truth is placed under great disadvantage unless able to sift this claim, and expose its fallacy. This is emphatically an inquiring age, and this an inquiring country.—Men want to know the reason of every thing.—Ingenuity in seeking out difficulties on the plainest subjects, in suggesting doubts, and in getting the advantage of an opponent, be the subject what it may, goes for talent; reputation for which is more extensively coveted, than labor for strengthening and increasing it, and zeal, industry, and carefulness, in its right application. A very extensively prevailing consequence of the general diffusion of an education not much characterized or controlled by nurture in those sound principles which are essential to the useful maturity of man's moral and spiritual nature, is intellectual pride—a vain conceit of what knowledge is possessed, and an affectation of independence on the learning, wisdom, and authority of others. On no subject are these things more obvious, and more fruitful of effect, than on religion—whether in opposition to it, or in determining the shape in which it shall be acknowledged, or the kind and degree of practical influence which it shall have. The Gospel is the great divinely provided remedy for all the evils resulting from these causes. The Church and its ministry are the means whereby it has pleased God to ordain that the work of the Gospel shall be done, and its blessings diffused among men. In the discharge of the functions thus laid upon them, the ministry are required to consecrate thereto all the intellectual and moral powers which their Maker has vouchsafed them, and to have these nurtured, and strengthened, and kept constantly supplied with material for profitable use and exercise; and especially to see that they are always governed by the true principles of the Gospel; that they are enriched with whatever may throw light on the facts and true meaning of the Gospel; and that they are devoted to the most efficient proper means of securing its influence among all sorts and conditions of men

That they may thus be able ministers of the New Testament, is the object of education for the ministry, comprising diligent and faithful study of the Holy Scriptures, and of such other branches of learning---and few are not here included—as help to the knowledge of the same.

In the state of the Church in this country, almost every clergyman has to be actively employed in the midst of men of the world, and in immediate contact with every species of religion, and every grade of unbelief. Not unfrequently a single minister of the Church stands alone in a large district of country. In the same region, the secular professions, civil station, and the retired leisure of landed proprietors, often furnish men of superior learning and talents; while in every walk of life, there are a generally diffused good information, and clear and acute intelligence, and not unfrequently instances of unlooked for learning as the result of early advantages. Surely it is every way desirable, that, in these respects, the clergyman should not be inferior to those among whom he ministers and moves. It is desirable on account of the advantage his ministry cannot but derive from the respect thus accruing to his person. It is desirable because it cannot but favourably influence the respect and confidence felt for the Church. It is desirable because, while it diminishes nothing from means of spiritual usefulness to any, it increases those towards persons in whom such qualifications add to their own responsibility, and may throw peculiar temptations and hindrances in the way of their own spiritual welfare, and whose cases, therefore, present peculiar calls and motives for pastoral care and effort; and, it should be added, afford also encouragement to these in the means of auxiliary favourable influences over the community provided in such cases by the providence of God.—For the pastor to know the temptations to which human learning exposes the heart and the mind, and to have experienced the security and victory provided by the grace of God in the true religion of the Gospel, enables him to exert a power and persuasion, of infinite moment to many individuals of his cure, and through them, should God be pleased to bless his efforts, of most valuable influence on the interests generally of that Gospel.

There is hardly a parish in our land, which has not, in it or around it, more or less of the hostility to the Church and the Gospel which finds a cover under some religious name or garb. From her halls of extensive science, and her cells of deep and patient learning, Rome has her emissaries all abroad. Heresy is exhausting the resources of ingenious invention, and of learned criticism. Schism is delving into Scripture and history to draw thence arguments for sanction or permission of its doctrine of the almost infinite divisibility of religious principle, profession, and operation. Infidelity is plying its arts to make men think that they are pursuing the course of true reason, doing credit to the dignity of their nature, and enjoying the results of philosophy and science, while it is leading them far away into regions of folly, error, and intellectual and spiritual degradation and ruin. And all these have among them a large share of influence in the literary institutions of the country; and of course their eleves and emissaries in every department of society. It is no small degree of learning and of intellectual training which is requisite to fit a man, under such circumstances, for doing justice to the great and momentous truths of the Gospel—to its cause as presenting claims superior to any other to study and adoption; as a stupendous system of true philosophy, more fully exercising, and more thoroughly satisfying, man's intellectual and moral powers, guided and controlled by common sense, than any other; and as a practical system, having power to commend itself to the preference of virtuous feeling, to the energies of virtuous action, and to the control, in the minutest matters, of the promptings of care for personal virtue and piety, and of desire for the true love of God and man.

Every interest most sacred to the true Christian, requires that thorough education for the ministry should deeply interest every member of the Church. Those invested by her with *authority* in any department of the matter, have upon them a heavy responsibility. But it is not principally with a view to these that the present remarks have been penned. The writer would express the earnest and affectionate desire that every pastor and his flock should view the thing in its proper light, and see that as far as their ability goes, those in authority shall not want the means of providing for such education, and of extending its benefits to all who have the ministry in view.

B. T. O.

THE CHURCHMAN.

NEW-YORK, SATURDAY, SEPT. 21, 1850.

Universal Redemption and Baptismal Regeneration.

On our first page will be found an able communication on this subject, with some strictures on the Bishop of Exeter and his friends for too strictly maintaining the grace of Baptism, and not sufficiently setting forth the truth of Universal Redemption, and the imparting of the Holy Spirit to all men.—We really do not think that these objections are well taken to the course of this self-sacrificing defender of the Truth. Gorham has denied certain doctrines contained in the Prayer Book, and advanced certain heretical statements of his own. He denies, for instance, that all baptized infants are regenerated in baptism, in defiance of the plain words of the offices of the Church, and this, his error, has been fully exposed. He denies that original sin is remitted to infants in baptism, and this also has been shown to be contrary to the teaching of the Church of which he is an unworthy minister. So it has been with other like heretical sentiments.—To meet these, all that was necessary was, to state *the truth in opposition to them*. It would have been a needless complication of the question to have advanced propositions respecting those who have never heard the Gospel nor been admitted into covenant with God by the means prescribed in the New Testament. The controversy was concerning those who *had been baptized in infancy*, not concerning adults—much less concerning Mahommedans or heathens. Even in this limited field the enquiries took a wide range, and were sufficiently voluminous. What would have been the effect had the disputants entered into the extensive field recommended by our correspondent.

With regard to the proposition of an Universal Atonement and a Universal Gift of the Holy Spirit, it appears to us that they are stated too broadly, and not with sufficient discrimination. It cannot be that in our correspondent's view all men are endowed with equal advantages, in a spiritual relation to God, and have an equal ability through the spirit to hear, receive, and obey the truth. THE TRUTH is revealed through Christ, and must be proclaimed in the manner prescribed in His Holy Word, and be believed on with the heart and confessed with the mouth, and made available to salvation by a compliance with the prescribed means for obtaining the benefit of Christ's Incarnation. Before this, men may have glimmerings of truth, but not *the truth*, much less the ability to receive and obey it; they may have external and guiding influences of the Spirit, though not in covenant with God, and be enabled to perform His will so far as it is known to them, in such a manner as to be acceptable to Him: and thus having the *principle of faith*, though not the faith of Christ crucified, they may obtain mercy and pardon from their Heavenly Father. This we gladly grant; yet this is not to share in the *New Birth*, nor the spiritual life consequent thereupon: and the two states of spiritual being should not be confounded. *Salvability* is one thing and *Salvation by the Gospel* is another; the former, we doubt not, may be predicated of all who live up to the light that is in them; the latter can be claimed only by those who have been washed, sanctified and justified, in the name of the Lord Jesus and through the power of His Spirit. To them exclusively belong incorporation into Christ, and the special in-dwelling of His Holy Spirit, and these constitute the peculiar benefits and privileges of the new dispensation.

We are opposed, therefore, to any speculations or refinements which have a tendency to diminish the splendor of Christian privileges, obscure the immense superiority of the Christian to preceding dispensations; or depreciate the grace of the Sacraments. That all designs of this kind are abhorrent from our correspondent's sentiments we are well aware: we cannot but think, however, that the practical effect of his statements, upon many minds, would be such as we have described. We regret that our narrow limits this week, compel us to make these brief and probably unsatisfactory observations on so important a topic.

A CARD

To the Bishops and Standing Committees, of the several Dioceses, of the *Prot. Episcopal Church* in the U. S.

The Rev. Wm. Palmer, Deacon of the Scottish Church, having forwarded to the undersigned, sundry copies of his "Appeal to the Synod of the Scottish Church, and generally, to the Churches in communion with her," with a request that he would be instrumental in placing it in the hands of the Bishops and Standing Committees of the several Dioceses of the American Church.—Notice is hereby given, that sixty copies of the "Appeal" are in the hands of Messrs. D. Appleton & Co., N. Y. for the use of the persons and parties above indicated.

The Dioceses North and North-east of Maryland, can, it is believed, most conveniently supply themselves with the copies intended for them, by applying, through any authorized Agent, directly to D. Appleton & Co., N. Y. For the convenience of Southern, Western and North-western Dioceses, copies will be forwarded to Mr. H. W. Derby, bookseller, Cincinnati, previous to the meeting of the General Convention, at which time and place they can be had, on the application of the ecclesiastical authorities of those Dioceses.

It does not become the undersigned, here, to express any opinion as to the merits of the Appeal, which, together with accompanying documents, make up an Octavo volume of eight or nine hundred pages. He trusts, however, that he will not be thought to have exceeded the bounds of propriety, if he ventures to predict, that few will rise up from the perusal of this volume, (whatever may be thought of the Appeal, or of the expediency of submitting it to the ecclesiastical eauthorities of the American Church) without conceding to the Author, an almost unexampled devotion to, what he conceives to be, the cause of Truth for its own Sake, and to the cause of Christian unity throughout the world, "for the Truth's sake."

M. P. Parks,
Sept. 17, 1850. 24 Vesey st., N. Y.

P. S.—Church papers favourable to the objects of this notice, are respectfully requested to publish the foregoing. M. P. P.

Mdlle. Lind's first Appearance in America.

This anxiously expected and renowned songstress commenced her American campaign at Castle Garden, on Wednesday the 11th instant, with great eclat. It was our privilege to be present, through the politeness of Mr. Barnum, and we found it a rich vocal treat. Mdlle. Lind was in fine voice, and her reception was most enthusiastic. On her first appearance on the stage, the whole house, some 6,000 in number, rose *en masse*, and greeted her with loud cheers, clapping of hands, waving of handkerchiefs, and showers of bouquets. Somewhat overpowered by the warmth of the greeting the fair vocalist did not deliver the *Casta Diva* with her usual effect, as we learn from the initiated, though by the great majority, ourselves included, her clearness and purity of intonation, and the delicious character of her voice were highly appreciated. She rallied in the Duet *Per Piacer* which was sung with much archness and spirit, and in which she was admirably supported by Belletti; this met with a loud encore which was cheerfully responded to and called forth loud plaudits. The *Trio Concerto* for Mdlle. Lind and two flutes, from the *Camp of Silesia*, produced a magic influence on the audience; the effect was wonderful and indescribable: we had previously no idea that such delightful sounds could be emitted by the human voice, assimilating itself to the soft notes of the flutes, and yet plainly distinguishable from them. The *Swedish Herdsman's Song*, rude and wild in its strains, was rendered an astonishing exertion of vocal powers and genius in Mdlle. Lind's treatment of it: the execution of the *echo* was absolutely bewildering. Both this song and the preceding were hailed with applause probably never before witnessed in this country, and rapturously encored. The *Greeting to America* was charmingly sung, and was received with much enthusiasm. The sentiments were appropriate, the words neat, and the music well adapted. Mdlle. Lind acknowledged the compliments bestowed with mingled modesty and grace, and retired amidst the loudest plaudits and fresh flights of bouquets. The fervor of the audience was increased to almost a white heat at the announcement by Mr. Barnum that the whole of her share of the concert ($10,000) had been appropriated to various charitable societies of the city. The admiration previously felt for the vocalist, was excited tenfold for the generous and beneficent stranger, who had made so noble a use of her extraordinary and splendid endowments. It should also be mentioned that this announcement was made without the consent of Mdlle. Lind.

Signor Belletti won golden opinions by the sweetness and power of his voice, and the manly, pure, and finished style in which he executed the songs assigned him. The orchestra was admirably conducted by M. Benedict, and the utmost gratification and delight were expressed by all who were present.

The arrangements for entering the house and reaching the seats were excellent. Not the slightest difficulty was experienced, notwithstanding the large number present, and the immense crowd without. The credit of this is, we understand, to be shared between Mr. Barnum and the Chief of Police.

We had the pleasure on Monday, of attending the rehearsal for the third concert, and were highly entertained and gratified. The programme promises a rich treat, and the pieces are admirably calculated to show off the peculiar powers of both Mdlle. Lind and Belletti. The warble at the close of the *Deh parentar* from *Il Flauto Magico*, alone is worth the price of a Ticket.

On our fourth page will be found a glowing description of her appearance at Liverpool in the oratorio of the *Messiah*. We hope to hear the same dulcet strains before long, and doubt not our readers will join in the request. Please Mr. Barnum let us have the Oratorio somewhere about Christmas!

St. Mary's Hall, Burlington.—We have received the Register for the 27th Term of this excellent Institution. While preparing a notice, we met with the following in the *Burlington Gazette* which is so good that we transfer it bodily to our columns:—

St. Mary's Hall.—The catalogue for the *twenty-seventh* term of this celebrated Institution has just been published. Founded many years ago by Bishop Doane, and by his giant energies built up out of nothing, its colossal influences for good are reaching into the remotest corners of the land, giving to the domestic hearths of hundreds, that moral and religious tone by which only a nation can be either made or saved. A single instance of the efficacious manner in which those principles that make us wise unto salvation, are continually inculcated at The Hall, is given by the Bishop in his address to the Graduating Class. Referring to the death of a former pupil, Mrs. A. M. Reed, daughter of the Hon. Aaron Clark, of New York, the Bishop says:—

"As I gaze, to-day, with touched and trembling heart, upon your fond, familiar forms endeared to me by years of watchfulness and prayer, there stand, with you, the shrouded and sepulchral shapes of daughters, dear to me in other years, as you are now, whom death has garnered in the grave.—Hear what a poor, heart-broken father writes to me of one of them: and pray, that whether you go, young, to join her, or wait longer, on God's will, her last end may be yours. 'You will doubtless remember, that my beloved and dear daughter was, for some years, a pupil of yours, at St. Mary's Hall. I presume, ere this, you have learned that she is no more. She departed from this world on the 9th of December last, in the calm hope of a better life, and in sweet reliance on our risen Redeemer. I am sure you have already dropped tears to her memory, and sympathized with me in my irreparable bereavement. You know much of her history. How dear to me. How lovely at School. How caressed at home. The Diploma which she received at your hands, hung always in her bed-room; and was among the last objects which she saw, before her eyes closed forever. She always spoke of your excellent Institution as a happy home to her; and her prayers were fervent for the prosperity of St. Mary's Hall. I can say most truly, though I do it most reverently, that my heart is broken. I cannot stop my tears. And I write this, chiefly to say, that I think she was mainly indebted to your Institution for those Heaven-ward influences, in which she participated to the very last moment of her life."

Besides the Bishop, as presiding head of the Institution, the Catalogue contains the names of twenty individuals as Professors and Teachers, constituting as efficient a corps of male and female Instructors, as can be concentrated within the walls of a Collegiate Institution, and embracing within the range of their instructions, all the departments of an accomplished education. The names of one hundred and eight young ladies, also appear as pupils. They come from almost every state in the Union, and even from foreign countries; giving strong token that these jewels of so manya fireside, are committed with unshaken confidence to the keeping of those sound influences which have ever marked the course of study and of training at St. Mary's Hall. While other Institutions, taking pattern from this, have served in some degree to divide the public patronage, The Hall continues to prosper, and to be an increasingly flourishing establishment.

Seats in the Convention.—The clergy of the Diocese, who may have become connected with parishes as Rectors or assistants, since the last Convention, will do well to see that the Canonical Certificate (Canon xxx. of 1831) of their appointment has been sent in to the Standing Committee of the Diocese, and recorded. The provisions of our Diocesan Canon on the subject of membership of Convention are stringent. No Rector or assistant can take his seat until such Certificate has been forwarded to the Standing Committee and recorded.

Foreign Intelligence

The *Asia* arrived at this port on Wednesday, the 11th instant, in less than eleven days from Liverpool, the stoppage at Halifax included.

The President of the French continues his progress, and is received well, but without enthusiasm. His admirers find much fault with the cry of *Vive la Republique*, occasionally uttered, and much prefer *Vive Napoleon*.

The Congress at Wiesbaden, with the Duke de Bourdeaux, had been held, but nothing definite is known as to the plans agreed upon. He will probably bide his time.

The Pope and Cardinals are said to have been much enraged at the course of the Archbishop of Turin, and to have meditated placing the King of Sardinia and his advisers under excommunication, and to have followed it up with an interdict in case of contumacy. Papers, however, have been found, seriously involving the Prelate in treasonable proceedings, and since that, the Roman Court has kept more quiet. The following are in brief the provisions of the *Siccardi* law, about which so much has been said:—

1. Civil causes between ecclesiastics and the laity or between ecclesiastics alone, shall be referred to civil jurisdiction, whether the actions are of a personal nature, or of a real and mixed character, of whatever kind.

2. All causes concerning the right of naming either actively or passively, to ecclesiastical benefices, or to the property of them, or to any ecclesiastical establishment whatever, shall be regarded as other property, and shall be placed under the civil jurisdiction.

3. Ecclesiastics are subject, as other citizens, to all penal laws of the State. Under these laws, it is contemplated that causes shall be adjudicated in conformity with the forms established by the law of procedure in the lay tribunals, without distinction as regards crimes, offences, or contraventions.

4. The punishments enacted in the laws of the State, shall not be applied unless through the civil tribunals, saving always to the ecclesiastical authorities the exercise of its attributes to the application of spiritual penalties in conformity with the terms of the ecclesiastical law.

5. If the causes contemplated in the preceding article, appear in reason of person or matter to be of an ecclesiastical character, they shall be referred in the first instance to the cognizance of the Judge of Appeal, so that care shall be taken to sustain the stability of the existing laws. He shall have the cognizance of the cause, and judge of its nature.

6. In cases of refuge in Churches, or other places which were considered places of immunity, such persons who are under orders for capture under the proper process, may be immediately followed and arrested as in other places, in conformity with the rules established in the code of criminal procedure. In arrests, however, regard must be had to the character of the place, so that the necessary caution is taken that no disturbance is excited during the exercise of divine worship, but in the shortest possible time application should be made to the Rector of the Church in which it is proposed to execute the arrest.

7. Desires the Government to present to the parliament a form for regulating marriage contracts.

If the above regulations require that the Pope place Sardinia under an interdict, why have not the *United States* been placed under one long since, where all these regulations are in force?

Affairs in Germany and in Holstein, remain in pretty much the same state.

There is great difficulty in determining whether the Emperor of Austria is to be crowned once for all at Vienna, or in the separate provinces, and with what crown he is to be crowned, as there is no Imperial Austrian Crown.

The meeting of the "Peace Congress" at Frankfort, seems to have been a great farce. Speeches were delivered in English, French, and German. The proceedings lasted three days. Among the speakers, were Messrs. Girardin, Cobden, Copway, Burritt, &c. The wags say they should have adjourned to the seat of war in Schleswig-Holstein, and tried the validity of their resolutions.

Queen Victoria had visited Ostend, and been received with all the honors by her uncle, King Leopold, and the people of the place. She returned to Portsmouth on the 24th August, and at the last accounts, was on her way to Scotland.

Louis Phillippe died on August 26, at Richmond. The account of his decease is thus given in the *Times*:—

The King had been made aware of his approaching dissolution early on the preceding day, in the presence of the Queen, and, receiving with calmness the melancholy information thus first broken to him, prepared for the final arrangements which he wished to make. After a conversation with the queen, he dictated, with a remarkable clearness of mind, a conclusion to his memoirs, in order to complete a history which illness had compelled him to suspend for more than four months. He then caused to be summoned his chaplain, the Abbe Guelle, all his children and grandchildren who were at Claremont at the time, and in the presence of the Queen and his family, he discharged every duty of religion with the most perfect Christian resignation, a stoical firmness, and a simplicity which is the real evidence of human greatness.

He then remained for some time surrounded by his family. Toward seven o'clock in the evening, the debility from which the King had been suffering, appeared to have passed over, and fever came on, which continued during the night with much violence, but without disturbing the composure of mind which never abandoned his majesty.

He expired at 8 o'clock in the morning, in the presence of the Queen and the following members of the family:—Their royal highnesses the Duchess of Orleans, the Comte de Paris, the Duke de Chartres, the Duke and Duchess de Nemours, the Prince and Princess de Joinville, the Duke and Duchess D'Aumale, the Duchess Augusta of Saxe Coburg, and the attached attendants of the royal household.

A sketch of his life from the same paper, will be found on the *fourth* page.

On Thursday (Aug. 22) the form of prorogation of Convocation was gone through by the Archbishop of Canterbury, at the Jerusalem Chamber, Westminster Abbey. His Grace having taken his seat on the throne in the Upper House, Mr. F. H. Dyke read her Majesty's writ for the prorogation, and the Lower House having been formally summoned, and appearing, his Grace ordered the Convocation to stand prorogued. The customary writs and forms were then read, and the Archbishop declared the proceedings at an end.—*Guardian.*

The *Globe* announces the proposed erection of three new Colonial Sees, viz.: Mauritius and Western Australia, and Sierra Leone. The names mentioned as likely to occupy the new Sees, are:—The Rev. Ernest Hawkins, B. D., for the Mauritius; the Rev. James Harris, M.A., Incumbent of All Saints' Church, Stepney, for Western Australia; and the Rev. T. W. Weeks, M.A., Incumbent of St. Thomas', Lambeth, for Sierra Leone. [This paragraph is entirely conjectural.—Ed. G.]—*Guardian.*

The *Daily News* says:—The Lords of the Treasury have, it is stated, endorsed the report and recommendations of the Sunday Postal Commission, and arrangements are in progress for giving them practical effect on Sunday next, the 1st of September, when the usual morning delivery of letters and newspapers throughout the country, will be resumed. —*Ibid.*

The Irish Roman Catholic Synod commenced its session at Thurles, on the 22d Aug., and was opened with much pomp. The sermon was preached by Rt. Rev. Dr. Blake, R. C. Bishop of Dromore. The proceeding are held in secret, and the newspaper reporters (!) had returned home. It was supposed the Synod would be in session a month.

Some other items are deferred.

New Publications.

The Prelude or Growth of a Poet's Mind. An Auto-biographical Poem, by *Wm. Wordsworth*—pp. 374. Appletons: 1850.

This Poem, though it appears after the author's death, is one of his earliest productions, having been commenced in 1799, and completed in 1805, and addressed to his friend, S. T. Coleridge. He had planned a philosophical poem containing views of Man, Nature, and Society, to be called the "*Recluse*," of which only the second part, the far famed "*Excursion*," was finished. He describes the present poem "as the Ante Chapel to the body of a Gothic Church." It contains 14 books describing the origin and growth of his mental powers, so far as he was acquainted with them, commencing with childhood and School Days, and advancing through his studies at Cambridge, his subsequent residence in London, travels in France and sojourn there during some of the fearful scenes of the Revolution, the wild hopes awakened by the loud claims of liberty and fraternity, and the return to clearer views of moral duty and rational freedom, and the renewal of his impaired Taste and Imagination. It is for the most part philosophical and didactic in its nature, characterized rather by deep thought, purity, and simplicity of Language, and high moral and religious sentiment, than the brilliant imagery and fervid glow of poetic inspiration. There are scattered throughout passages of great beauty and descriptions of scenery and events admirably executed; but in general, the verse flows on calmly, smoothly, and equably. It is not to be read in a hurry, once for all, but perused again and again when new beauties will develope themselves, and new lessons and suggestions for moral and intellectual culture be disclosed.

We must express our high admiration of the beautiful typography and appearance of this volume, on which the publishers seem to have bestowed extraordinary pains.

The Select Orations of M. T. Cicero, with notes, by *E. A. Johnson*, Professor of Latin in the University of the city of New York; pp. 459. Appletons: 1850.

This number of the classical series of the Messrs. Appleton contains the four famous Orations against Cataline, those for the Manilian Law, M. Marcellus, Q. Ligarius, Deiotarus, Archias the Poet, and Milo, making ten in all. The text is that of Orelli, adopted without alteration. The notes, which appear brief, comprehensive and instructive, are partly the Professor's own, and partly collected from the best sources of German and English. It is very neatly and we believe correctly printed, and makes a very useful volume for those for whose use it is designed.

The Lyra Innocentium, by Keble, (pp. 300) or "Thoughts in verse on Christian children, their ways, and their privileges," has been republished in a beautiful 12mo. by the Messrs. Stanford & Swords. Many of these charming poems have been inserted in the *Churchman*, and our readers will doubtless be rejoiced to find they can now obtain the whole. Of course this work of the gifted author cannot supersede or equal the "Christian Year," as a popular favorite, but it may occupy a neighboring position.

Lisco on the Parables, translated by P. Fairbairn, from the German, has been republished by the same firm. It is one of the numbers of the *Edinburgh Biblical Cabinet*, and is generally a sensible exposition, with copious extracts from Luther, Calvin and other modern commentators. It is not to be compared, however, with Trench's elaborate work on the same subject for richness and learning.

Decline and Fall of the Roman Empire, by *Edward Gibbon*, with notes by Milman. Vols. 5 and 6. Pp. 604 and 623. Harpers: 1850.

We have now complete this very neat convenient and cheap edition of this celebrated work; renowned for its deep research, its gorgeous style, its vast learning and its bitter hostility to the Christian faith. Much of the evidences of this last named characteristic remain uncorrected and even unnoticed by the Editor, whom we think in many essential requisites, very ill furnished for the task he has undertaken. Some of the most glaringly unfair chapters of Gibbon in reference to the progress of Christianity and the persecutions it underwent, are left untouched; his sneers at those contests, wherein heretics were foiled and catholic truth demonstrated and maintained, are apparently acquiesced in; and the contempt thrown upon the Fathers, Martyrs and Saints of the early Christian Church, find no unsympathizing response in the breast of the Prebendary of St. Peter's. Mr. Milman is, as is well known, a rationalizing Ultra-Protestant, and as an editor, lacks both the spirit and the learning required to refute the infidel sneers and expose the false coloring of the unbelieving historian. Guizot's notes are much more to our taste, and as far as they go are excellent. We do not despair of yet seeing some day an edition which shall combine deep and sound scholarship with accurate and extensive ecclesiastical patristic learning, and a profound reverence for Church principles and Catholic truth. On the minor points of history, geography and antiquities, Mr. M. has added some useful notes and made some profitable corrections.

Five Years of a Hunter's Life in the Far Interior of South Africa, by R. Gordon Cumming, Esq., of Altyre. 2 Vols. pp. 326 and 303. Harpers: 1850.

A vivid narrative of travels in the South African interior while hunting the wild beasts abounding in that locality, with many hair breadth escapes, and exciting adventures. A mighty hunter was Mr. Cumming by his own showing, and many the ferocious lions, elephants and other monsters he made to bite the dust, though it may be made a question what business he had there. The volumes will no doubt be extensively perused by the lovers of field sports; but some of his feats display wanton cruelty.

The Recent Progress of Astronomy, especially in the United States, by Elias Loomis, Prof. of Mathematical and Natural Philosophy in the University of the city of New York; pp. 257.—Harpers: 1850.

The progress of the Science of Astronomy for the last ten years, is exceedingly well depicted in this volume. The author imparts valuable information in an unpretending, precise and attractive manner, and has collected with much care and judgment the principal facts required by the scope of his work.—Among them of especial interest is the discovery of the planet *Neptune* with an account of the calculations of Messrs. Adams & LeVerrier, the discovery of the asteroids, the 8th satellite of Saturn, and the satellites of Uranus; Comets of 1843 &c; Fixed stars and nebulae; Observatories in the United States; Public Surveys; Determination of Longitude by the Electric Telegraph and Electro-Magnetic Clock; and Telescopes, with an account of some of the largest and best in Europe and the United States, particlarly the great Cambridge (N. E.) Telescope. It appears in a very neat dress.

The Rev. Dr. Matthews of this city, has published an able series of lectures entitled "The Bible and Civil Government," delivered in Washington in the winter of 1848. We shall again recur to this valuable work, when we have had more opportunity to read it.

Mental Hygiene, or An Examination of the Intellect and Passions. Designed to show how they affect and are affected by the Bodily Functions, and their influence on Health and Longevity—by Wm. Sweetser, M. D., Prof. &c., Bowdoin, Castleton and Gen. Med. College. 2d ed.; pp. 390. G. P. Putnam: 1850.

A agreeably and sensibly written work, in which principles are clearly laid down and illustrated by numerous and apt examples. It should be carefully read, and the advice given be diligently followed.

The North British Review for August, republished by Messrs. L. Scott & Co. contains—1. *The Scottish Universities*, showing many defects, with proposals for their improvement; 2. *Pendennis*, a well written and touching article on the trials, sorrows, and privations of those who pursue the paths of literature as a profession; 3. *The English Language*, its history, power, &c.; 4. Tubular Bridges in which the rival claims of Messrs. Fairbairn and Stephenson are lucidly set forth; 5. *The liberties of the Gallican Church*, an important subject; 6. *Wordsworth*, apparently a candid estimate of his character and genius; 7. *The Method of the Divine Government*; 8. *In Memoriam*, by Tennyson; 9. *Webster's Trial*; 10. *Christianity in India*, an able sketch with many interesting details of the Syrian Christians, Modern Missions, &c. &c.

Short Meditations and Prayers for the Sick, and Exercises in Preparation for Death. Albany, Aaron Hill, Publisher, is a brief Tract, exceedingly well adapted to give comfort and consolation in those moments. We believe it is from the pen of the Rector of St. Peter's in that city. The Prayers are simple, soothing, and devotional, and the Passages from Scripture judiciously selected. There is one expression (p. 21) "*when the last tear shall drop from my eyes receive it as a sacrifice of expiation for my sins*," which is liable to misconstruction, even if it does admit of a good sense, and we think it should be changed.

Among a heap of pamphlets and periodicals lying on our table we enumerate, Bp. McCoskry's Three Sermons in the Mariner's Church, Detroit, entitled "The Church the Ark of God," "Respect for the Dead" and Confirmation—highly appropriate, eloquent and impressive: Jesuitism by Carlyle, which is the last he means to write for some time; *Moravian Church Miscellany* and *Charleston Gospel Messenger* for September; Littell's *Living Age*, Nos. 330 and 331, with many interesting selections; The American Journal of Insanity, a valuable book on the subject; and the *British and Foreign Medico Chirurgical Review*, for July, re-published by Messrs. R. & L. S. Wood, with a copious and important collection of papers. Several others are deferred for want of room.

General Theological Seminary.—The Rev. Editor of the Protestant Churchman has not answered our query as to his view of Mr. Newton's propositions. He had better give a frank exposition, without delay, as the Convention is near at hand, and many members wish to know how far he is a reliable Trustee of the interests of the Diocese of New York. Speak out, doctor!

Diocesan Intelligence.

Episcopal Acts *performed by the Bishop of Maryland at the request of the Standing Committee of the Diocese of New York.*

Confirmations.—On Friday, August 16th, Christ Church, Walton, Delaware co., *two* persons were confirmed; and in private, a third person, a sick member of the same congregation.

On Saturday, the 17th, in St. John's Church, Delhi, *eleven* persons.

On the Twelfth Sunday after Trinity, August 18th, St. Peter's Church, Hobart, *eighteen* persons.

On Monday, August 19th, in Grace Church, Prattsville, *ten* persons.

On Tuesday, August 20th, in Trinity Church, Windham, Greene co., *three* persons; and on the same day, in Calvary Church, Cairo, *two* persons, and in private, a sick member of the same congregation.

On Wednesday, August 21st, in St. Paul's Church, Oakhill, *three* persons.

On Thursday, the 22d, in Trinity Church, Rensselaerville, *six* persons.

On Saturday, the Feast of St. Bartholomew, in St. James's Church, Fort Edward, *three* persons were confirmed.

On the Thirteenth Sunday after Trinity, in the Court House, at Sandy Hill, *fourteen* persons.

On Tuesday, August the 27th, in Zion Church, Chester, *four* persons.

On Thursday, August 29th, in the Baptist Meeting House, Ticonderoga, for the congregation of the Church of the Cross, *five* persons.

On Friday, August the 30th, in the Baptist Meeting House at Westport, *five* persons were confirmed; and on the same day, in St. Paul's Church, Whitehall, *four* persons.

On the Fourteenth Sunday after Trinity, September 1st, in Trinity Church, Granville, *ten* persons were confirmed.

On Monday, September 2d, in Trinity Church, West Troy, *six* persons; of whom three were from Trinity Church, Lansingburgh.

On Tuesday, September 3d, at the consecration of the Church of the Holy Innocents, Albany, *seventeen* persons were confirmed in that Church.

On the Fifteenth Sunday after Trinity, September 8th, at the consecration of the Church of the Nativity, in the city of New York, *seventeen* persons were confirmed.

On Monday, September 9th, confirmation was administered in private to a person ill, belonging to St. Mark's Church, Williamsburgh.

At the institution, on the 8th inst., 15th after T., of the Rev. Mr. Tuttle to the Rectorship of St. Luke's church, New York City, the Rev. Dr. Croswell of Ct., read Morning Service, and the Rev. Dr. Berrian acted as the Institutor. A sermon, well timed and most appropriate for the occasion, was preached by the Rev. Dr. Seabury, from Acts 17: 22, in which he clearly discriminated the morbid fearfulness, which is the parent of superstition, from that of reverential fear which lies at the foundation of all deep and exalted piety. After the sermon, the newly instituted Rector proceeded to the Communion Service, and, assisted by the Rev. Dr. Croswell, the Rev. Mr. Edwards, and the Rev. Mr. Magee, and administered the Holy Eucharist to a large body of communicants, We are glad to hear that this Church is again filling up.

Diocese of New York.—*Acts of the Ecclesiastical Authority.*—The following persons have been admitted Candidates for Holy Orders, viz: Messrs. David E. Barr, J. Sebastian B. Hodges, and James Starr Clark.

The Rev. George C. Foote, Deacon, Minister of Christ Church, Sag Harbor, has been recommended for Priests' Orders.

The following Clergymen have been received into the Diocese from the Dioceses respectively named, viz:

The Rev. Wiiliam Watson, from Connecticut; the Rev. Edmund Richards, from Virginia; the Rev. Robert B. Croes, from Indiana; the Rev. John W. Clark, from Western New York; the Rev. Ferdinand E. White, from North Carolina; the Rev. George L. Neide, from Pennsylvania.

The Canonical Certificate of the election of the following Clergymen to the offices respectively named, have been received, and ordered on record:—

The Rev. Thomas A. Starkey, to the Rectorship of Christ Church, Troy; the Rev. Isaac H. Tuttle, to the Rectorship of St. Luke's Church, New York; the Rev. Edmund Richards, to the Rectorship of Christ Church, Oyster Bay; the Rev. George B. Draper, Deacon, as Minister of St. Andrew's Church, Harlem, New York.

The Rev. Norman C. Stoughton has resigned the Rectorship of Calvary Church, Cairo, Greene Co.

Rev. Edward Bourns, A M., has been unanimously elected President of Norwich University, Vermont, vacant by the resignation of ——— Wheaton, Esq. Mr. Bourns was for many years Professor of Languages in Geneva College, and brings to the office high scholarship, with a thorough practical knowledge of the discipline of a College, both here and abroad.—[*Communicated.*]

Louisiana.—*A Mislaid Communication.*—A subscriber at Ibberville, La., writes, under date of July 25th:—

"I inform you of the Consecration of St. Mary's Church, Bayou Goula, in this parish, on Sunday last, the 21st, by our good Bishop, assisted by four of the clergy from other parts of the State. Rev. Mr. Linebaugh read the Prayers; Rev. Mr. Goodrich read the Lessons; and the Bishop preached the sermon. This was an interesting day indeed, to us, who have been living here so many years without a house of God to worship in.

"The friends of the Church in this neighborhood have, for a long time, felt the want, and been axious to build a Church, where they could meet, and worship their God according to the forms and ceremonies of our beloved Church; but their being so few of us, we were fearful we could not induce a clergyman to settle among and preside over, so small a congregation. The work is now done, and a neat little brick Gothic edifice we have put up, at a cost of a little over three thousand dollars, all paid, and not a dollar begged out of the congregation. The lot was presented by a gentleman of New Orleans, a great friend to religion. And now, to complete our restoration to the flock of Christ's Church, we need one of His servants to lead us onward.—*Ep. Recorder.*

Wisconsin.—*Nashotah Theological Seminary.*—The Executive Committee of Nashotah House would respectfully inform the members of the Protestant Episcopal Church, that the Rev. James Lloyd Breck, having resigned the Presidency of this Institution, and removed to Minnesota Territory, as the field of his future labors, the Rev. Azel D. Cole has been elected his successor.

The third term of Nashotah House commences on Wednesday, Sep. 4, 1850.

Candidates for Holy Orders, are provided with board, fuel, lights, Text-Books, &c., except clothing, for $75,00 per year, payable semi-annually in advance. Young Men looking forward to the Ministry, yet not fully prepared for Candidate-ship, will be admitted, and may here pursue their studies, by paying $1,50 per week, quarterly in advance.

The course of study pursued at this Institution, is that which has been established by the House of Bishops.

The Rev. William Adams, professor of Systematic Theology, and the Rev. Azel D. Cole, professor of Pastoral Theology, reside with their families, upon the premises.

The situation of this Theological School, upon the banks of North Nashotah Lake, is remarkable for its health, and beautiful scenery. The household organization is such as to promote the physical welfare of all the members, by the regular duties of the garden and farm.

The Standing Committee of the Diocese, as a Board of Visitors, are hereafter to attend the regular examinations, and report thereupon to the Annual Diocesan Convention.

Applications for admission or on other busines matters, must be made to the Rev. A. D. Cole, President of Nashotah House, Delafield, Wisconsin.

N. B. Candidates and those almost ready to become candidates, who are in a measure, or entirely destitute of resources, need not hesitate to apply as above, as there are several scholarships, (and more are hoped for,) some of which include clothing.

The following gentlemen constitute the Board of Trustees:—Rt. Rev. Jackson Kemper, D.D., the Rev. Wm. Shelton, D.D., the Rev. Messrs. J. Lloyd Breck, B. Akerly, David Keene, E. A. Greenleaf, Azel D. Cole.

B. Akerly,
E. A. Greenleaf, } Exec. Com.
A. D. Cole.

Nashotah Lakes, Wis., Aug. 5, 1850.

COLONIAL.

Bishop of Montreal.—The newly consecrated Bishop of Montreal, arrived in this city, on Friday last, with his lady and family on his way from England to the recently formed Diocese. Bishop Fulford preached in St. Paul's Church, in this city, on Sunday morning, the Rev. Mr. Wildes reading the service. The sermon, as we learn, was a beautiful practical exposition of the nature of Gospel preaching, and gave great satisfaction to the congregation. The Bishop left town on Tuesday morning for Montreal, with the hearty good wishes of those who were privileged in enjoying his most agreeable society during his brief stay. We regret exceedingly that the Bishop of the Diocese and other gentlemen to whom the Bishop of Montreal had letters, should have been absent from town. We learn, however, that the Bishop received from the clergy and other gentlemen who were in town, such attentions, as were due to his official station and high reputation as a Christian and scholar. We congratulate our brethren in the Diocese of Montreal, upon an appointment promising so much of high usefulness and harmonious action.—*Christian Witness.*

CLERICAL CHANGES.

The Rev. John G. Barton, late Rector of St. Paul's College, has removed to No. 48 East 24th St., in this City, and requests letters and papers intended for him to be directed accordingly.

TO CORRESPONDENTS.

"Apollos" shall be inserted at an early date. We agree with a "True Catholic," but believe no good result could be reached in the present state of affairs, by calling attention to the subject.

"J. H. H" is received.

We cannot insert "C. N." at present, as we fear our columns will be fully occupied for some weeks to come.

"Examiner" shall appear next week.

Married.

In St. Mark's Church, Orange, N. J., on Sept. 3, 1850, by the Rev. James A. Williams, the Rev. DeWitt Clinton Byllesby, of the Diocese of Pennsylvania, and Sarah, daughter of Joseph Matthews, deceased, of Orange.

On Tuesday, the 17th instant, in the Church of the Holy Apostles, by the Rev. Frederick Ogilby, Rector of the Ch. of the Ascension, Philadelphia, the Rev. W. H. Williams, of Granville, N. Y., to Olivia J., daughter of the late Leonard Ogilby, Esq., of this city.

Died.

At Hyde Park, Duchess county, Thursday, 29th August, John Johnston, Esq., aged 88 years.

At a special meeting of the Vestry of St. James' Church, Hyde Park, on Monday, the 9th day of September, 1850, the following preambles and resolutions were unanimously adopted:—

Whereas, it hath pleased Almighty God, in his wise Providence, to remove from his place in the Church Militant, his aged servant, our venerable and judicious counsellor, the Hon. John Johnston, for twenty-one years a Warden, and for the last fifteen years, the Senior Warden of this Church.

Whereas, in the strong and enlightened attachment of this faithful servant of God to the doctrine, ministry, and worship of the Church, his deep, fervent love for her service, and his unwearied exertions for her welfare and prosperity, we have an example which all will do well to remember and labor to imitate:

And whereas, in the removal of this eminent son of the Church, so long a connecting link between us and a past generation of worthies, a blank has been produced in this little Parish, which we can hardly hope soon to see filled.

Therefore, Resolved,—That, bowing in humble submission to the Will of God, under this dispensation of His Providence, we bless His Holy Name for the good example of this his aged servant, who, having finished his course in faith, now rests from his labors.

Resolved,—That, in tendering to the members of the bereaved family, our kind sympathies on this occasion, we cannot but mingle with them our sincere gratulations for the long continued and bright Christian example of their venerated Father, for his happy and peaceful death, and for his well-grounded hope of a blessed immortality.

Resolved,—That in respect to the memory of our departed friend and associate in office, the members of the Vestry will wear the usual badge of mourning for thirty days.

Resolved,—That the Rector be requested to send a copy of these resolutions to the family of Judge Johnston, and also to have them inserted in the columns of the "Churchman."

On Sunday morning, 15th instant, after a short illness, Mary Hobart, wife of Oscar Hanks, Esq., of Troy, New York.

Notices.

QUARTERLY SERMON.

Free Church of the Epiphany.

The Rev. E. H. Canfield will preach the Quarterly Sermon in the Free Church of the Epiphany, 130 Stanton st., between Essex and Norfolk sts., on Sunday evening, Sept. 22. Service to commence at 7½ o'clock. A collection will be made in behalf of this Church.

☞ The annual meeting of the Corporation for the relief of Widows and Children of Clergymen of the Protestant Episcopal Church, in the State of New York, will be held in the Sunday School-room of St. John's Chapel, New York city, on Tuesday, the 24th day of September, at 5 o'clock P. M. Business of importance will be brought before the Corporation. A general attendance of members is requested.

J. W. Diller, Sec.

☞ The first Commencement at Burlington College will take place on Thursday, 26th September. The exercises will begin at the College Building, at 9 o'clock, A.M. The Baccalaureate Address will be delivered by the President at St. Mary's Church, at 12 A.M.

Sept 7—3t G. W. Doane, Pres.

FRENCH CHURCH,
Franklin Street, corner of Church.

This Church will re-open on Sunday next, at half-past 10 A. M

☞ A Spec al Meeting of the Board of Managers of the General Protestant Episcopal S. S. Union, will be held in the Sunday School Room of St. John's Chapel, city of New York, September 24, at 5 o'clock, P.M.

A. Ten Broeck, Sec.

ANNIVERSARY CELEBRATION.

The Anniversary celebration of the
"*New York Bible and Common Prayer Book Society,*"
"*Protestant Episcopal Tract Society,*"
"*The Missionary Committee of the Diocese of New York,*"
—And—
"*The Committee of the Education Fund,*"
Will be held at
ST. BARTHOLOMEW'S CHURCH,

On Wednesday evening next, the 25th instant, at 7½ o'clock. On which occasion, an address may be expected from the Rev. Flavel S Mines, recently from California.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The 41st Annual Meeting will be held at the Church Depository, No. 20 John street, on Wednesday morning next, the 25th instant, at 9 o'clock.

☞ The congregation of Calvary Free Episcopal Church, Brooklyn, having vacated the edifice occupied by them in Pearl st., between Nassau and Concord sts., on account of its being out of repair, have rented the Lecture Room of the Brooklyn Institute, situated on Washington, next to the corner of Concord st., as a temporary place of worship, and will commence holding their services therein, on Sunday next, 22d inst.

☞ The Trennial Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday School Room of St. John's Chapel, in the city of New York, on Tuesday the 24th of September, at 6 o'clock, P.M.

I. Pardee, Sec.

BOARD OF MISSIONS.

The Triennial Meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, will be held at Christ Church, in the city of Cincinnati, on Thursday, October 3, at 5 o'clock P.M.

P. Van Pelt, Sec.

NOTICE

Is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, will meet in St. John's Chapel, in the city of New York, on Wednesday, the twenty-fifth day of September, at ten o'clock in the morning.

Benjamin I. Haight, Sec.

New York, Aug. 15, 1850.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 10th inst, viz:

A Friend to Domestic Missions, per the Rt Rev the Bp of Penn, 200; Grace ch, Shelden, Vt, 2 50.

THOMAS N. STANFORD, Treas.,
New York, Sept. 20, 1850. 137 Broadway.

FOREIGN MISSIONS

The Treasurer acknowledges the receipt of the following sums, since Aug. 15 to Sept. 15:

Friend, 100; Wilkesbarre, 26; Washington, Grace, 12; Sheldon, 2 50; Rev R B Duane, 20; Warren, 17 60; Charleston, Ladie C S, 300; Montpelier, Geo, 10; Canada W, Mrs G Matimer, 5; Mrs Fry, 2; by Dr Whitehouse, Middletown, Starr, 31 75; Fairfield, Ct, Trinity, 28; Lexington, Va, Col Smith, 4 80; Detroit, St Paul's, 25; Charleston, H Hercott, R A, 117 34; Steubenville, 12; G Parrott, 40; Philadelphia Atonement, 40; N S H, 25; E B W, 10; Miss Turner, 25; total, $853 99.

J. SMYTH ROGERS, Treas.
New York, Sept 20, 1850. No. 56 Wall st.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 10th inst.

St Mark's ch, Jamesville, W N Y, Rev. John L. Gay, 3; Trinity ch, Granville, Washington Co, Rev W H Williams, 6 39; Zion ch, Rev R Cox, 11 68.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, Sept. 20, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since 10th inst.

Trinity ch, Granville, Washington Co, Rev W H Williams, 6 39; Christ ch, Stratford, Conn, Rev John A Paddock, 12 50; Rev J J Robertson, DD, for Oriental Publications, under the direction of Bishop Southgate, 10; total, $28 89.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, Sept. 20, 1850. 20 John street.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING &c.

The Treasurer respectfully acknowledges the receipt of the following contributions, being in aid of the Education Fund:

From St Paul's ch, East Chester, Rev H E Duncan, 5; St Luke's ch, Brooklyn, Rev J W Diller, 6 22; St Paul's ch, Glencove, Rev S Douglass, 2 30; ch of St John Baptist, New York, Rev C N Duffie, 2 25; total, 15 77.

JAMES F. DE PEYSTER, Treas.
157 Front-st., corner of Maiden Lane, or 917 Broadway.
New York, Sept. 17, 1850.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipts of the following sums since 2nd July last.

Boxes, ships Havre and Zurich, 30; Collection in boxes at the Church of our Saviour for, Books, 8 62; ditto, for Mission, 4 71; ditto, of the Holy Comforter for Books, 4 91; ditto, for Mission, 5 5; Dr Wm H Hobart, annual, 2; R D Van Wagener, donation, 10; Isaac Fryer, annual, 5; Mrs John W Hamersley, donation, 5; total, $45,59.

E. M. DUNCAN, Treasurer,
New York, Sept. 10, 1850. 114 Wall-st.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement o 10th ult., the following contributions, viz.:

Trinity ch, Granville, Rev D H Williams, 6 40; St Ann's ch, Fishkill Landing, Rev Dr Robertson, 12 19; St Paul's Chapel, NY, Rev M P Parks, 58 31; Grace ch, Brooklyn Heights, Rev Dr Vinton, 32 41; St Stephen's ch, NY, Rev Dr Price, 75; Christ ch, Piermont, Rev S G Hitchcock, in addition to collection on 8th inst., by Mrs Ogden for her son, 1; total, $185 31.

C. N. S. ROWLAND, Treasurer,
Sept. 20, 1850. 55 Water-st.

THE SECOND PART OF
QUESTIONS ON GENESIS,
JUST PUBLISHED by the General Protestant S. S Union, and for sale at the Depository.
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THE SEMINARY will re-open on Monday, the 7th of October. Applicants for admission are requested to present their testimonials to the Dean, on or before that day; and all the classes will then assemble in the Chapel for morning prayer, at 9 o'clock, A.M.

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Sept 24—2t Dean of the Faculty.

Poetry.

The Cross the Test.

FROM THE GERMAN.

Some with Jesus are delighted,
While he speaks of joys to come,
Thinking that to them is plighted
After death a happy home;
But the "cross"—when he declares it,
"None but he who takes and bears it
Can my true disciples be;"
Few—how few!—to this agree.

All are pleased when "Come ye weary!"
They can hear the Saviour say;
But 'tis language harsh and dreary,
"Enter ye the narrow way."
While "Hosanna!" men are singing,
All can love. But when is ringing,
"Crucify him!"—at the sound,
Nothing more of love is found.

While his hands are food supplying,
All with joy his bounty take;
When in anguish he is lying,
None for his protection wake.
Thus may Jesus have our praises,
While our hopes and joys he raises;
But should he his favors hide,
Love to him would not abide.

Is thy joy in Christ arising
From thy love to him alone?
In his sorrows sympathising,
Can'st thou make his griefs thine own?
Should he cease with hope to bless thee,
Should dark fears and doubts distress thee,
Still confiding, could'st thou say,
"Jesus, thou art all my stay?"

In thyself, Lord, thou art worthy,
All our love is but thy due;
Saints and angels cry before thee,
"Thou art holy, just, and true!"
Whoso, on thy bright perfections
Fixes all his best affections,
Has, in loving thee, a part
That shall satisfy his heart.

—*American S. School Journal.*

Selected Matter.

Life of Louis Phillippe.

Louis Phillippe was born in Paris on the 6th of October, 1773, and was the eldest son of Phillippe Joseph, Duke of Orleans (known to the world by the sobriquet of "Phillippe Egalite,") and of Marie, the daughter of the Duke de Penthievre. Trained by careful and benevolent parents, the youth of the future king was marked by many acts of benevolence bespeaking a high character, sufficient to call forth the high commendation of the celebrated Madame de Genlis, whose wise and judicious training was well calculated to call forth any latent good qualities in the minds of those under her charge. The diary of the Duke de Chartres shows that he was not altogether exempt from revolutionary doctrines, and these ideas were far from being discouraged by his connexion with the Jacobin Club. In 1791 the young Duke, who had previously received the appointment of colonel in the 14th Regiment of Dragoons, assumed the command of that corps, and almost the first act of his authority was the saving of two clergymen from the fury of the mob, consequent upon their refusal, in common with many others, to take the oath required by the constitution. Much personal courage was on this occasion displayed by the Duke de Chartres, and equal tact in guiding the feelings of an enraged mob. A similar amount of courage was shown by him in saving from drowning a M. de Siret, of Vendome, sub-engineer in the office of roads and bridges, and a civic crown was presented to him by the municipal body of the town.

In August, 1791, the Duke de Chartres quitted Vendome with his regiment, bound for Valenciennes. In April, 1792, war being declared against Austria, the duke made his first campaign. He fought at Valmy at the head of the troops, confided to him by Kellerman, on the 20th of September, 1792, and afterwards on the 6th of November, under Dumourier, at Jemappes. During the period in which the Duke de Chartres was engaged in his military operations, the revolution was hastening to its crisis. The decree of banishment against the Bourbon Capet race, so soon afterwards repealed, seems to have alarmed the mind of the duke who earnestly besought his father to seek an asylum on a foreign shore, urging the unhappiness of his having to sit as a judge of Louis XVI. The Duke of Orleans paid no attention to these remonstrances, and, finding that his persuasions were of no avail, the Duke de Chartres returned to his post in the army. The execution of the Duke of Orleans soon afterwards verified the melancholy anticipation of his son.

He was put to death on the 21st of January, 1793. Exactly seven months after the death of his father, the Duke de Chartres and General Dumourier were summoned before the committee of public safety, and, knowing the sanguinary nature of that tribunal, both instantly fled towards the frontiers. In spite of the eager pursuit which was commenced, they both escaped into the Belgian Netherlands, then in the possession of Austria. The Austrian authorities invited him to enter their service, but, honorably refusing to take up arms against his country, he retired into private life, going as a traveller to Aix-la-Chapelle and Coblentz towards Switzerland, having at the same time but slender funds, and being hourly beset with dangers. Adelaide, Mademoiselle d'Orleans, fled into the same country with her preceptress, Madame de Genlis, and met her brother at Schaffhausen, and accompanied him to Zurich. The younger sons of the Duke of Orleans were, after a confinement of three years, liberated on a promise of proceeding to the United States.

On his arrival in the town of Zurich, the Duke de Chartres found the French emigrants unfavorably disposed towards the house of Orleans, and the magistrate of the canton dreaded to afford refuge to the fugitives, fearing the vengeance of France. Quitting, therefore, as privately as possible, the town of Zurich, they proceeded to Zug, where they hired a small house. Being quickly discovered, they obtained, by the intercession of M. de Montesquiou, admission into the convent of St. Claire, near Baumgarten, the Duke de Chartres proceeding through the different countries of Europe, by no means well provided with means, and mainly indebted to his own tact and abilities for the means of subsistence.

After visiting Basle, where he sold his horses, he proceeded through Switzerland, accompanied by his attached servant Baudoin. The means of the unhappy traveller daily decreased, and it was literally a question whether the young duke should labor for his daily bread, when a letter from M. de Montesquiou informed him that he had procured for him the situation of teacher in the Academy of Reichenau—a village in the southeastern portion of Switzerland. Travelling to that locality, he was examined as to his proficiency, and ultimately appointed, although less than twenty years of age. He there assumed the name of Chabaud Latour, and here, for the first time, he learned the fate of his father.

In consequence of some agitation in the Grisons, Mademoiselle D'Orleans quitted her retreat at Baumgarten, and retired to the protection of her aunt, the Princess of Conti, in Hungary. At the same time M. de Montesquiou offered the Duke de Chartres an Asylum in his own house at Baumgarten, where he remained under the name of Corby until the end of 1794, when, in consequence of his retreat being discovered, he quitted the place.

The fugitive now attempted to go to America, and, resolving to embark at Hamburg, he arrived in that city in the beginning of 1795. In consequence of his funds failing him, he abandoned his project. Being provided with a letter of credit on a banker at Copenhagen, he travelled on foot through Norway and Sweden, reaching the North Cape in August, 1795. Here he remained for a short time, returning to Tornea, going thence to Abo, and traversing Finland, but avoiding Russia from a fear of the Empress Catherine. After completing his travels through Norway and Sweden, and having been recognised at Stockholm, he travelled to Denmark under an assumed name.

Negotiations were now opened on the part of the Directory, who had in vain attempted to discover the place of the young prince's exile, to induce him to go to the United States, promising, in the event of his compliance, that the condition of the Duchess D'Orleans should be ameliorated, and that his younger brothers should be permitted to join him. Through the agency of M. Westford, of Hamburg, this letter was conveyed to the Duke, who at once accepted the terms offered, and sailed from the mouth of the Elbe in the *American*, taking with him his servant Baudoin. He departed on the 24th of September, 1796, and arrived in Philadelphia after a passage of 27 days.

In the November following, the young prince was joined by his two brothers, after a stormy passage from Marseilles, and the three brothers remained at Philadelphia during the winter. They afterward visited Mount Vernon, where they became intimate with General Washington, and they soon afterward travelled through the Western country, and after a long and fatiguing journey, they returned to Philadelphia; proceeding afterward to New Orleans, and subsequently by an English ship to Havana. The disrespect of the Spanish authorities soon compelled them to depart, and they proceeded to the Bahama Islands, where they were treated with much kindness by the Duke of Kent, who, however, did not feel authorized to give them a passage to England in a British frigate. They accordingly embarked for New York, and thence sailed to England in a private vessel, arriving at Falmouth in February, 1800. After proceeding to London, they took up their residence at Twickenham, where for some time they enjoyed comparative quiet, being treated with distinction by all classes of society.

Here, however, their tranquility was not undisturbed, for hearing that the Duchess d'Orleans was detained in Spain, they solicited and obtained from the English Government, permission to travel to Minorca, in an English frigate. The disturbed state of Spain at that time, prevented the accomplishment of their object, and after a harassing journey, the three brothers returned to Twickenham. Their time was now principally passed in study, and no event of any importance disturbed their retreat until the death of the Duke de Montpensier on the 18th of May, 1807. The prince was interred in Westminster Abbey. The health of the Count Beaujolas soon afterward began to decline in the same manner as that of his brother. He was ordered to visit a warmer climate, and accordingly proceeded to Malta, where he died in 1808. He was buried in the Church of St. John de Valletta.

The Duke of Orleans now quitted Malta, and went to Messina, in Sicily, accepting an invitation from King Ferdinand. During his residence at Palermo, he gained the affections of the Princess Amelia, and, with the consent of the King and the Duchess of Orleans, he was married to her in 1809.

No event of any material importance marked the life of the young couple, until the year 1814, when it was announced in Palermo that Napoleon had abdicated the throne, and that the restoration of the Bourbon family was about to take place. The Duke sailed immediately, and arrived in Paris on May 18, where in a short time, he was in the enjoyment of the honors to which he was so well entitled. The return of Napoleon in 1815, soon disturbed his tranquillity, and having sent his family to England, he proceeded, in obedience to the command of Louis XVIII, to take the command of the army of the North. He remained in this situation until the 24th of March, 1815, when he resigned his command to the Duke de Treviso and retired to Twickenham.

On the return of Louis, after the hundred days—in obedience to the ordinance issued, requiring all the princes of the blood to take their seats in the Chamber of Peers—the Duke returned to France in 1815; and, by his liberal sentiments, rendered himself so little agreeable to the administration, that he returned to England, where he remained until 1827. In that year he returned to France, where he remained in private life until the revolution of 1830.

It is needless now to detail the events of this terrible period, which terminated in the placing of Louis Phillippe on the throne of France, and the subsequent history of his reign. These are so well known and so fresh in the minds of the public as to need no recapitulation.

—*London Times.*

Mdlle. Lind in the "Messiah."

The chief news of interest this morning, is the second and final appearance of Jenny Lind, at Liverpool, yesterday, in the Oratorio of the Messiah, which appears to have been, as we fully anticipated, the greatest triumph even this wonderful songstress has ever achieved. The *Chronicle*, whose report we prefer, and which is indeed the only paper giving any detailed account of this performance, after describing her peculiar fitness for the part she had to sustain, says, Jenny Lind was received with rapturous applause by the audience, and sang her opening recitative, "There were shepherds," with a clearness and purity of tone, fitly preluding the more elaborate effects that were to follow. There is a manner in this gifted artist while singing sacred music that unquestionably helps to produce the unique effect of her vocal art. She throws herself into the work with the same self-forgetfulness, though not in the same manner, as if she was reading a character in the dramatic form. She evidently allows her spirit to be imbued with the feeling of the music she is about to interpret, and her natural character aids in this identification. In the recitative, "And the Angel said unto them," this rare artistic faculty was made signally manifest. Her own spirit went with the music; and the passage, "For unto you is born this day a Saviour which is Christ the Lord," was delivered with an intensity of feeling and an inspired emphasis, which gave colour and character to the whole Oratorio. The aspiring fervour infused into the passage, "A Saviour which is Christ the Lord," was alone enough to stamp the artist as the person of all others the most fit to render this class of music. In the air, "Come unto Him all ye that labour," which immediately precedes the close of the first part, the same faculty of interpretation was perceptible, the words "And ye shall find rest unto your souls," dying away until the notes seemed echoes rather than notes produced by a human voice. In the air, "How beautiful are the feet of them that preach the Gospel," her deliciously clear vocalization was well nigh marred by the incompetency of the accompaniment; but in the trying air, "I know that my Redeemer liveth," she once more asserted herself as the most accomplished interpreter of sacred music we now have. This air was called for again. The *Times* receiving its brief account by electric telegraph, notices the fine reading of the last air, "If God be for us;" making it a new and unexpected feature, and raising unbounded enthusiasm. The same authority states that after the Oratorio the National Anthem was sung, Jenny Lind giving the two principal verses. The scene that ensued defied description. The walls of the building reverberated with the cheers.—Hats, sticks, and handkerchiefs were waved in every direction. The platform of the orchestra was covered with bouquets and wreaths, many of which fell upon the head and shoulders of the songstress. It was a leave-taking such as Jenny Lind herself has rarely experienced in the course of her artistic life. Dating at 8 P. M. last evening, the *Times* correspondent says that Jenny Lind, at the special interposition of the police, had engaged to start two hours earlier than the boat had been announced, as from the crowds expected to throng the quay loss of life might be anticipated; and she is no doubt by this time on her way crossing the Atlantic to astonish Jonathan and fill Mr. Barnum's pockets with gold.—*London Guardian.*

Marriages, Births and Deaths.—The eleventh Annual Report of the Registrar General of Births, Deaths and Marriages in England, records the sum of his operations in the year 1848. In that year 138,230 marriages were solemnized; the births of 563,059 children were registered, and 339,800 people died. Of the marriages, 113,284 were contracted between bachelors and spinsters, 5920 between bachelors and widows; 12,702 between widowers and spinsters; and 6,324 between widowers and widows. From this it would appear widowers are more frequently found disposed to venture on the married state again than widows; and that the majority of widowers prefer to marry spinsters; while the majority of widows prefer widowers. Of the 138,230 marriages, 121,469 were celebrated according to the Established Church; of these only thirteen by special license. Of the parties contracting 43,166 men and 62,770 women signed the marriage register with marks. In 32,974 cases both parties signed; in 89,969, only one. The number of marriages in the quarter ending the last day of March was 28,398; in the quarter ending the last day of June 34,721; in the quarter ending the last day of September 32,995; in the quarter ending the last day of December 42,116. There were 563,059 births registered in 1848; of these 288,346 were males and 274,713 females. The total of illegitimate births registered in 1848, was 36,747; of these 18,580 were males, and 18,167 females. The number of births registered in the quarter ending the last day of March was 139,736; in the quarter ending the last day of June, 149,760; in the quarter ending the last day of September, 140,359; in the quarter ending the last day of December, 133,204. The number of males who died in 1848, was 202,949, of females, 196,851. The number of deaths in the first quarter of the year was 120,034; in the second, 99,727; in the third, 87,602; in the fourth, 92,437. The maximum number of deaths occurred in the winter quarter; the minimum in in the summer quarter.—*Eng. Churchman.*

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No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 9 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an organ so far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. Wilson, *Sec'y and Treas.*
"Jas. G. Henning, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.
April 20, 1850,—tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.
West Troy, March, 1349.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to insure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

MRS. H. D. WARD'S School for Young Ladies, No. 870 Broadway, between 17th and 18th Streets, in the block bounded on the South by Union Square.

This school will re-open under the supervision of the Rev Henry Dana Ward, on Tuesday, 10th Sept. It is desirable that pupils should be punctual in attendance.
August 24—5t$

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER.
Corner of Centre and River sts., Newark, N. J.
November 11.

THE COLLEGE OF ST. JAMES, WASHINGTON CO., MARYLAND.

THE Diocesan College of the Protestant Episcopal Church.—The Ninth Annual Session will open on Monday, October 7th, 1850, and continue until the next "Commencement Day," the last Thursday in July, 1851. New Students are recommended to enter at the opening of the Session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

The College has the usual number of classes, affords all the opportunities for a complete education, and, at the successful Lumination of the Collegiate course, confers on its graduates the usual academical degrees.

The Grammar School immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes. The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School. In the Mercantile Classes, the study of the Greek Language is omitted, and its place supplied by additional studies in Modern Languages, Book-keeping, Commercial Arithmetic, Statistics, &c.

The locality of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.

The whole annual charge, the same in the College and Grammar School, for the session of 10 months is two hundred and twenty-five dollars, payable semi-annually in advance. Application to be made to

JOHN B. KERFOOT,
10w Rector.

G. P. PUTNAM Has recently published, "The Morning Watch," a Narrative, in one vol. 12mo, cloth $1.

"A somewhat elaborate poem, the style and tone of which is chaste, pious, and contemplative."—*Home Journal.*
August 24—4t.

MISS HAINES Respectfully announces that her School, No. 10 Grammercy Park, East 20th Street, will be re-opened September 9th (second Monday.) Circulars may be obtained at Messrs. Doremus and Nixon, corner Nassau and Liberty Streets, or at Messrs. E. S. Francis & Co., 252 Broadway. Aug 24—4w$

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure* and *unadulterated*. *We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature* shall be exactly what we represent. The particular attention of the christian community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.

HOLBROOK & CO.,
Ap 27, '50—6m 214 Broadway.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.

TRUSTEES:
Edward Haight.
Richard Sill.
Isaac Foyer.
Charles P. Burdett.
Isaac F. Cox.
John Wight.
Elizur Ward.
George Draper.
Francis Bourne.
Joseph M. Browning.
Walter T. Welchman.
Edward L. Houghton.
Harrison D. Hunt.

COUNSELLORS:
Rev. W. A. Muhlenberg, DD.
" B. I. Haight, DD.
" H. J. Whitehouse, DD.
" Charles H. Halsey.
Rev. T. H. Taylor, DD.
" J. H Price, DD.
" Gregory T. Bedell
" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

Location.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

Sessions—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850,—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

REFERENCES.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt. Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

MISS BALLOW'S Boarding and Day School, for Young Ladies, No. 24 East 22nd st., (between Broadway and Fourth Avenue) will be re-opened on Monday, the 9th of Sept. Aug 31—4t

AN English Lady desires to form a re-engagement as Governess in a gentleman's or clergyman's family, the latter preferred.

Her course of instruction comprises the usual branches of a polite education, including Music, French and Drawing. Address "E. S." Mr. Oliver, Myrtle Avenue, near Carlton, Brooklyn, L. I.
Aug 31—3t$

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expense* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,
William D. Eaton,
Chester Adams,
George D. Jewett,
Charles Boswell,
Henry Perkins,
William Mather,
George H. Olmsted,
William T. Hooker,
A. H. Pomroy,
Henry Keney,
M. A. Tuttle,
Elisha Colt,
A. W. Butler,
A. E. Burr,
Newton Case,
William N. Matson

OFFICERS.

James Dixon, President,
W. T. Hooker, Vice President,
H. L. Miller, Secretary,
E. K. Hunt, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 30 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. Miller, Sec'y.

NEW YORK LIFE INSURANCE COMPANY
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.

Morris Franklin,
O. Bushnell,
David A. Bokee,
Alfred Freeman, M.D.,
John M. Nixon,
Henry A. Nelson,
Samuel C. Paxson,
Jonathan K. Herrick,
William Coxe Dusenberry,
Robert G. Fairfield.
John S. Bussing,
Spencer S. Benedict,
J. M. Wardwell,
Cyrus Curtiss,
Henry S. Seaman,
Daniel S. Miller,
Isaac C. Cendall,
John C. Beach,
Pliny Freeman,
William Barton.

Pliny Freeman, Actuary.
MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.

Medical Examiners—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co,"

August 11, 1850.

Balance January 1st 1850,			$935,994 90
Deduct for losses then unpaid			40,350 06
			$895,644 96
Received for premiums to Aug. 1, 1850,		$281,808 20	
" " interest " "		29,581 36	
		$311,389 56	
Paid losses, expenses, and for purchased policies,	$84,531 75		
Paid on dividends, 1847 and 1848, and interest do,	39,884 69	—124,416 44	—186,973 12
Nett accumulated fund,			$1,082,618 08

ASSETS.

Cash on hand,	$ 6,941 34
Bonds and mortgages,	375,889 45
Real estate,	16,968 11
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47
Loans on scrip,	6,015 01
Paid at agencies, and in course of transmission,	12,760 70
	—$1,082,618 08

ROBERT L PATTERSON, President.
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, "to wit"—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M.,

Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "The United Interests of the Gospel and the Church."

Communications and letters on business, *post paid*, to addressed to the Editor, until further notice.

—TERMS.—

Three dollars a year, payable always in advance: subscriptions received for less than six months; and none discontinued, unless arrearages are paid.